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VOL. LXII

MILWAUKEE, WISCONSIN, JANUARY 24, 1920

NO. 13

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MEET THE UPS AND DOWNS OF LIFE WITH A CERTAIN NONCHALANCE.  
It is merely paying the cost of existence. Martyrs have gone  
singing to the stake because they were willing to discharge all  
the obligations of duty. For most of us there is not that supreme  
sacrifice. We have only little irritations. Let us meet them  
with a light heart; and with a forgetting and forgiving spirit.—  
Humphrey J. Desmond.

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 24, 1920

NO. 13

## EDITORIALS AND COMMENTS

### An "Open Letter" Reviewed

By Frederic Cook Morehouse

HAVE received from Mr. Charles C. Marshall, a distinguished Churchman of the diocese of New York, a copy of what he describes as "An Open Letter to Frederic Cook Morehouse, Esq., Editor of THE LIVING CHURCH, from a Subscriber, protesting the concurrent resolution on 'The Proposals for an Approach towards Unity' adopted by the General Convention of the Protestant Episcopal Church at Detroit, 1919", and bearing Mr. Marshall's signature. I have noted also a series of preambles and resolutions on the same subject adopted by the Churchmen's Alliance, an organization with which I have commonly found myself very much in sympathy, which resolutions are printed on another page of this issue. I have, of course, read with care the letters on the subject from several correspondents which have appeared in THE LIVING CHURCH and the comments that have appeared elsewhere. I desire to make a personal statement, over my signature, in regard to my own connection with the Concordat resolutions of the recent General Convention and in reply to the personal portions of Mr. Marshall's Open Letter. I wish the latter might be in the hands of each of my readers so that what I write might be wholly intelligible to each one. I assume that it has been fairly well circulated among thoughtful Churchmen, and presume that a copy would be supplied to an inquirer on request to Mr. Marshall at Millbrook, N. Y.

For the information of those who have not received the Letter I quote the following as showing its general tenor:

"My Dear Mr. Morehouse:

"In common with many subscribers of THE LIVING CHURCH, I have scanned your columns since the General Convention adjourned for some words from you that might relieve the extraordinary situation in which your action at the Convention and the course of your paper since, have placed those of us who listened to your teaching prior thereto, sincerely took you at your word, and accepted your voluntary leadership in respect to 'The Proposals for an Approach towards Unity', otherwise known as 'the Concordat'. Nothing has appeared until your editorial in your issue of December 27th.\* That amply disproves anything but the highest motives on your part, but I know of no one who has ever imputed other motives to you. It is not with motives however, that we have to deal in this matter, but with the record. I note that you prefer the Concurrent Resolution that passed to the resolution of the House of Bishops that did not pass, but the point is that both resolutions were impossible and intolerable. There was no obligation to choose either of them. When two impossible declarations are offered the true way is to reject both."

\* This is an amazing mis-statement. The principal editorial on the subject was in the issue of November 1st, immediately after the conclusion of General Convention, where it occupied two pages. Moreover Mr. Marshall quotes from that very editorial at the bottom of his second page.

Continuing, Mr. Marshall recites the continued opposition of THE LIVING CHURCH last year to the Concordat, quoting many passages to show the grounds of that opposition. "And yet at the Convention", he continues, "you became protagonist among the advocates of the Proposals, argued in favor of the Resolution, and for it recorded your vote." Finally, concluding his letter, Mr. Marshall says:

"It is a singular misfortune that the Proposals, introduced and pressed with the unlawful assertion that they were constitutional, should now be sought to be advanced upon their way by an unlawful declaration that the Church regards them as possible in point of Catholic Faith and Order. Protest cannot of itself reverse the record of 1919 but it may lead to action in 1922 that shall purge it before final hearing and secure on that hearing the consideration of the Proposals in something of that spirit supposed to animate even secular tribunals—the spirit which proceeds upon inquiry, waits upon argument, and renders judgment only after trial."

I should be a strange specimen of humanity indeed if I did not seize the first opportunity to reply as publicly as possible to this indictment.

And first, I desire to assume for myself the chief responsibility for the resolutions that were passed. In the main, I wrote them. Their particular infelicities of language may, I think I can say without conceit, be attributed to the many verbal changes that inevitably resulted from the committee's discussions. For the bad English in the resolutions I do not assume responsibility. For their substance and, in many instances, their language, I do.

I wish to explain. The Concordat subject came into the House of Deputies from the House of Bishops in the form of the series of resolutions that are now well known. They were referred to the standing committee on Amendments to the Constitution, presumably because their connection with the proposed amendment to the Constitution, which came at substantially the same time, but in a separate message, was fully recognized. Of that committee Dr. Manning was chairman and I was a member.

I have repeatedly heard Dr. Manning's name associated with the resolutions that were finally adopted, on the recommendation of this committee. Now that the wisdom of those resolutions is being challenged, I intend to do what I have never done before—to violate the confidences of a committee-room just enough to relieve Dr. Manning from any responsibility for those resolutions and to assume all of it for myself. Dr. Manning will not, I am sure, object to my saying that he expressed himself as thoroughly satisfied with the resolutions that had come from the House of Bishops. He desired concurrence without change. It was I who dissented. The

resolutions which he endorsed were the same that Dr. Stewart and Dr. Hopkins afterward supported on the floor of the House of Deputies and which Father Hughson now indorses in his letter. I shall not now argue the matter, for it is a dead issue, but under no circumstances would I support those resolutions; and if any one, knowing the position repeatedly avowed by THE LIVING CHURCH during the period when the late Concordat was a live issue, cannot tell why I would not support them, he will have to leave it as an unfathomable mystery. It is enough to say that I should consider myself absolutely false to all that I had written and all that I held if I had voted for them, and for two full days I continued to oppose the adoption of a report favorable to them by the committee. In saying this I mean not the slightest reproach to Dr. Manning, Dr. Stewart, Dr. Hopkins, or Father Hughson. Each one of them did his own reasoning and reached his own conclusions as to his duty, as he was bound to do. They are four men whose judgment I rely upon very largely and whose friendship I value so highly that it is a real sadness to me to have this difference arise between us. But my reasoning differed absolutely from theirs. I would not under any circumstances support those resolutions, and the mere fact that my four friends differ radically among themselves as to the Concordat itself shows beyond question that some of them reasoned badly—it matters not which. Some of them supported those resolutions because they believed in the Concordat and some because they did not. Personally I am never enthusiastic over legislation that is thus adaptable. But I am telling this to exonerate Dr. Manning from responsibility for the other resolutions, which I wrote and which were adopted. My friends and others who do not like them must lay the blame upon me.

And what did I intend those resolutions to mean? Why, obviously they were intended to remand the Concordat to be rewritten, after a somewhat changed group of men (though largely the same) should again confer with the Congregationalist group and show why the Concordat originally drafted could not be accepted. The resolutions suggested the main considerations for rejection and made other suggestions as to how such a Concordat as might prove to be acceptable might be framed. Of course the details could not be stated in the resolutions and they were purposely made so vague that all the primary responsibility was put upon the Commission and a perfectly free hand left to the next General Convention to deal with its report. They were fully intended to be thoroughly sympathetic. Just two promises, one unconditional and one conditional, are made in the resolutions. One is to adopt certain initial action, by which was meant the tentative passage of the constitutional amendment that was, in fact, so adopted by a practically unanimous vote of concurrence immediately after the passage of the resolutions. It promises nothing beyond that tentative vote. The other was the conditional promise to take the step of enacting the desired legislation at a future time *provided* that a satisfactory plan shall be reported to the next Convention; and that Convention is to be the sole judge of its satisfactory character. I can see that this second and conditional promise is badly and ambiguously expressed, and that there is no definite connecting clause between the two sentences, as there should be. Any one who has ever tried to frame sentences, by repeated change here of one word and there of another, in such wise as to make them acceptable to a dozen men who differ radically among themselves, will appreciate why the language is not better expressed. And—absolutely through nobody's fault—we were greatly pressed for time. But to build an argument, as Mr. Marshall has done, upon the fact that the first sentence can be construed as complete, utterly disregarding the other, and that it constitutes a dangerous delegation of power to a commission although the commission can do absolutely nothing but report to the next Convention, seems to me fatuous in the extreme. The committee in which the resolutions were framed was dealing with a subject of almost unfathomable importance, and I submit that the meaning of the resolutions, in spite of bad construction, is not open to serious question.

But why should I have consented to send the Concordat back to be re-written? Because I was not willing to take the responsibility of saying that agreement of *any sort* looking toward some approach to unity is impossible. That the

Concordat presented is, in my judgment, impossible, I have made perfectly clear. That it necessarily follows that no other agreement can be reached does not follow. I am simply agreeing to give the conferees a second chance to come together. And this is no sudden change on my part. In all the earlier discussions of last year it was my constant hope to show the original conferees the necessity for withdrawing the instrument for further consideration and for improvement before presenting it to General Convention. Just because I earnestly sympathized with what they were trying to do, I was amazed beyond description that they never recognized that their instrument had been demolished by the criticism that it had received. I began its consideration very sympathetically, believing first that it was only tentatively set forth as a rough outline, to be whipped into shape as discussion should mature. The conferees can hardly know the disappointment that I felt when they blindly disregarded everything that was said and written and invited a certain fall by presenting so faulty an instrument to General Convention. Others may condemn the whole attempt, as evidently Mr. Marshall does. I do not. "It is very probable," I wrote in one of the very editorials which Mr. Marshall cites to show my—shall I say—treason (July 26, 1919), "that a considerable series of such feelings after unity must precede the actual agreement upon a beginning. Probably the second and the third and the fourth attempt will similarly fail, but each time there will be a clearer insight into the difficulties on either side, and *sometime such a conference will be successful*." I meant that when I wrote it and I mean it now. I believe the attempt made last year resulted in failure, and that some elements in that failure were inexcusable, but I have done what I could to give those whose belief in the feasibility of this immediate plan is stronger than mine, a second chance. If this be treason to the convictions that I held alike in 1919 and 1920, let my friends make the most of it!

But I am not forgetting my speech on the subject at Detroit. It must have been an exceedingly poor one. Only half a dozen lines of it are reported in THE LIVING CHURCH, and it was so wholly impromptu that I have the vaguest sort of idea what it contained. The Convention very kindly voted me a five minutes' extension of the absurdly inadequate three minutes' limit, and I recall that I used less than the full amount of the extended time. I may add that when Dr. Stewart struck the first note of dissent in the debate I arose and tried to get the floor long enough to move an extension of time so that he could develop his thought, but was not recognized by the chair. It was obvious that Dr. Stewart could not do justice to his subject or to himself in three minutes, and I do not think he had caught the idea which I had tried to express—probably through my own fault. One does not even bare his whole mind in eight minutes and it is perfectly plain now—though I never dreamed it at the time—that some of my best friends misunderstood me. This I know: I did not attack the Concordat, which our report was gently, and peacefully, and, I hope, tactfully remanding to its last resting place while giving its proponents a second chance, with some gentle suggestions as to how they might wisely pursue their work next time if they desired to have it accepted by General Convention. I was not talking primarily to Catholic Churchmen. I did them the honor to believe that they knew where I stood, that they trusted me, and that they would see what I was trying to do. In general most of them knew the problem that confronted us in the committee and I felt that they would be more sympathetic with its difficulties than some of them proved to be. I remember feeling, too, the grave delicacy of speaking on such a subject where whatever any of us said would immediately get back to the Congregationalists themselves, and when it would be so easy to repeat the unintended slight that they felt to have been inflicted upon them once before. Yes, it was a difficult speech to make, and perhaps it is enough for me to express thanks to those of my friends who were good enough to understand in spite of its deficiencies. Some did; some did not.

Father Hughson now examines the conditions one by one and rejects all but one or sees no value in them. Well, he must do his own reasoning, as I must do mine, and I do not believe he has really done justice to the subject. He has

been governed by his fears rather than by his reason. His fears simply are not justified, whether he sees it or not, and all the rest of us will make it our business to protect the Church from the mistakes that he fears. If every condition stated in the resolutions is wrong, and every line of each of them is bad from first to last, the only harm that can be done by reason of the fact is that it may possibly thrust upon the next General Convention the unpleasant task of declining to carry out the recommendations of a Joint Commission. And all of us who have had the experience of being appointed upon a commission to do something, who have then done it as well as they could, and have then had the result of their work rejected by the following General Convention, will know how its members will feel. Witness the late Joint Commission on Holy Matrimony that has twice been appointed to do what it has done and has twice had its work rejected.

O yes, if, in my speech, I had wielded a big stick, as evidently Mr. Marshall would have had me do; if I had lauded my own unfailing orthodoxy, had charged Dr. Manning and his associates with unfaithfulness to the Church as doughty correspondents do in all the Church papers, I should have been better understood. I should probably have saved some of the votes that valiantly went to the support of the Bishops' resolutions, and might have had my picture printed in my good friend's *American Church Monthly*. I might even have been comprehensible to the new deputy from New Jersey, as so much else was not. Undoubtedly I lost the chance of being the hero of a minority. But I was taking my responsibility very seriously. I was not playing to galleries. I was not willing to be the man to close the door absolutely and permanently upon a group of men outside the communion of the Church, who were asking that the door be opened to them. I was trying—not very hopefully I fear I must, in candor, say—to give a second chance to find the way. Again, let those who will, make the most of this, my perfidy; for some of my warmest friends have abandoned me because of it.

Let me be perfectly frank. I also am responsible for the failure to insist upon Confirmation. I am less certain of my position in this matter and am glad the final determination does not rest with me. In the resolutions I was giving the benefit of a doubt. Perhaps the doubt is in itself a heresy. But I cannot insist, as an absolute and unvarying prerequisite to the reception of the Holy Communion, upon that which the undoubted councils of the Church have not, to my knowledge—some friend will correct me if I am wrong—definitely ruled to be thus essential. Of course I do not accept Bishop Doane's well-known interpretation of the Prayer Book rubric of which Dr. McKim reminds us. I can see why Baptism creates a character without which another sacrament cannot be given; I fail to see why, if such character has thus been given by Baptism, it must be given a second time by Confirmation, nor do I find any—well, I shall not be caught as Dr. Manning was—any *dead* theologian, at least in the Western Church, who ever taught that. The writers, as my good friend Dr. Hopkins, who argue that Confirmation is undoubtedly taught and practised by the whole Catholic Church, surely prove such to be the fact; but it happens not to be the fact here at issue. And when Father Hughson, always so generous that he under-states his own case and over-states the case for his adversary, argues that we should insist upon the Eastern rather than the Western practice, I wonder whether he was in the House of Deputies at Detroit when precisely that plea was successfully made against the stronger marriage legislation, so that we who urged our hearers to be true to the Western tradition and hold up the sacramental conception of Matrimony as indissoluble, in spite of the practice of the East, went down to defeat! It was his present argument that defeated us; the appeal to the practice of the East. Even I was a hero then, for I refused to "compromise" and went down with the minority. But just why should we adopt Eastern standards relating to Confirmation and reject Eastern standards relating to Holy Matrimony? Arguments can be dangerous things to a man who is obliged to make two different speeches before the same audience.

Yet why Congregationalists, or any one else, should reject Confirmation passes my comprehension.

Observe, I am making no attempt to take each sentence quoted from THE LIVING CHURCH and defend my present loyalty to it. If the explanation already given does not enable any one to do that for himself, I am not interested in helping him. But I must make one exception. Mr. Marshall says: "You appealed to the Convention for the passage of the Resolution on the ground that not to treat with the authors of the Proposals would be a repudiation of the Quadrilateral. But in your issue of July 26th you had declared that the Quadrilateral related to something 'fundamentally different from the Proposals', and, on the same page, you quoted with approval Father Hall's assertion that 'this Concordat does not carry out the requirements of the Quadrilateral.'" This, the only apparent discrepancy, is to be explained by the fact that the action of the Congregationalist National Council taken later, by which a committee of conference was appointed, brought the matter within the purview of the Quadrilateral and so involved our good faith. To me, this was a large factor in compelling the action taken.

As for Mr. Marshall's own view of how the matter should have been treated, I should call it next to suicidal. "The overtures of the Congregational clergymen," he says, "should have been treated with the utmost sympathy. The Proposals themselves should have been most respectfully received by the Convention, and left, without pre-judgment, to wait upon the proposed amendment of 1922." So he would amend the Constitution first and then begin to discuss why it should be amended! He would let down the bars and then discuss whether they should be let down! Well, I think I know where Mr. Marshall would be if he had accomplished that and our Defenders of the Faith could get at him. I feel for him. Yet that is the only constructive idea in his whole letter. How easy it is to criticise somebody else! I wonder how many letters of protest, open and otherwise, I should have received if I had proposed such a plan. Of course the inevitable result of it would have been that in 1922, after the Constitution had been amended, the proposed Canon relating to the Concordat would immediately be adopted. The opposition would not have the ghost of a chance. I know something about General Conventions.

It may be asked why I have not said this plainly before. Because from the moment it was agreed that changes should be made in the Concordat I have stopped criticising it. I criticised it up to that point; and there I stopped. I did not criticise it in my speech at Detroit, simply presenting, as I conceived it, the necessity for proceeding with the matter and the value, as I understood them, of the proposed changes. I suppose the story of my "defection" grew out of that fact. I did not even know until I saw it in print long afterward that such a story was in circulation. No single person at any time asked me for any explanation of my attitude. Whoever started or circulated that story stands charged before Almighty God with the crime of attempted murder; the murder of character. Any book of moral theology will indicate what is his duty in the premises. I use no adjectives, I attempt no characterization of the man or men. I need hardly say that I acquit Mr. Marshall entirely of any complicity in this crime, for while he wholly misunderstands my attitude, he has written with entire courtesy.

Even now I should not feel it necessary to express again what I think of the Concordat that has been withdrawn, were it not that it seems the only way to bring Churchmen to a realization of the fact that the issue before the Church has completely changed since last summer. Moreover I have not the slightest sympathy with the prevailing tendency to treat the men who signed the Concordat on behalf of the Church as heretics or outcasts in the Church. They have not had fair treatment at the hands of many of their fellow Churchmen, and I wish to dissociate myself completely from those who deem that it is a mark of good Churchmanship, much less of Catholic Churchmanship, to cast sneers and obloquy upon those men.

What, then, do I anticipate will come out of this second chance to the proponents to find a way of entering into an agreement for an approach toward unity with Congregationalists?

I think our part is to fix definitely the conditions and practices which may be said to have ecumenical sanction and propose those as *sine qua non* to the Congregationalists. I

think that we must put nothing in that list that we cannot prove to have been invariably so regarded by the whole Catholic Church, giving to the Congregationalists the benefit of any reasonable doubt. I think our own Anglican discipline, wherein it is not common to the whole Church, must be relaxed in their interest—but nothing beyond that. I think one essential condition (curiously enough, Father Hughson disagrees) is that the Congregational *people*, and not the minister alone must accept the new relationship; and that they must do it whole-heartedly and intelligently. If they do, those fears as to their irreverence and profane reception of the Blessed Sacrament upon which Father Hughson rightly lays such stress will largely settle themselves. Certainly, in any event, our Commission must satisfy itself as to that.

I think any agreement should be so perfectly definite in all its terms that contrary interpretations would be impossible, so that eventual charges of bad faith on the part of the one or the other may not result. And more than all, I think we ought to have a truly sympathetic spirit, ought to give the new Joint Commission plenty of time and opportunity to perform its very delicate task, ought to assume that it will do its work well and not badly, and ought at once to stop the sort of criticism that is now current, which is less intelligent as to the actual issue before the Church than any body of previous criticism that I can recall. The necessity for criticising the old Concordat, except in such constructive manner as to prevent its mistakes from being carried over into its successor, is entirely past. The new Concordat is not in evidence; may never be. There ought to be every encouragement to Churchmen to formulate constructive suggestions. I hope they will be better than Mr. Marshall's. Very likely there will be more of these than THE LIVING CHURCH can accommodate in its pages. As the Bishop of Fond du Lac is a new member of the commission, I suggest that such suggestions be forwarded by mail to him. And I see where his photograph will need the addition of a martyr's palm after he has tried, in good faith, to perform this task well, to the glory of God, and the perplexity of his own soul, and the alarm of his orthodox friends. He is about to join the Noble Army of Martyrs.

But will Congregationalists subscribe to all this? Ah, that is for them to say. General Convention and its committee on Constitutional Amendments have no jurisdiction to answer that. Ours is the part to formulate our conception of what the approach to unity must be. The resolutions of

 N presenting this week a signed article by Mr. Clinton Rogers Woodruff, we take occasion to explain that a series of similar papers from his pen relating to the general subject of the social work and ideals of the Church may be expected, if not weekly, at least quite frequently. These articles, each complete in itself, will give

The Social Work more opportunity to their distinguished author to express himself than the detached items heretofore printed under his editorship in the department of Social Service could give. That department is now discontinued, because its purpose can be better carried out in this later way.

THE LIVING CHURCH was almost the pioneer among the religious press in emphasizing social service as one of the cardinal functions of the Church. It was an unusual conception then; it is a commonplace both among Churchmen and among other Christians now. The social aspect of the gospel and of the Church is by no means dominant in the world, but it is seldom entirely overlooked among Christian people. The heresy of individualism is not dead, but it is less overpowering than it was. Religion is quite generally seen, nowadays, to be something more than an insurance policy for one's own soul.

In our judgment, Mr. Woodruff's editorial work in that department of THE LIVING CHURCH has been a large factor in changing the older conception of Churchmen. We have now reached the stage at which the national Church has organized the department of Social Service as of equal dignity with departments of Church Extension and Education among the functions of the Church. It will be helpful to have Mr. Woodruff's wise guidance in the determination of delicate policies such as must be adopted by that department.

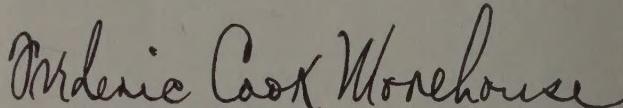
General Convention do not purport to do more than suggest the main lines. I must admit that personally I am not sanguine as to the success of the plan. But I recognize that other men are, and it will not be my fault if they do not have the opportunity to formulate and present to the Church such a plan as, in their judgment, is workable and proper. I need hardly add that all of us will reserve the right to criticise or reject such a plan as may be presented. The conferees can count, however, on THE LIVING CHURCH giving them a fair and sympathetic treatment whether others do or not. And I am not enthusiastic over the statesmanship of anybody who rejects a plan before he knows what it is to be.

This is my *apologia*. It is concluded. I shall not permit myself to be raised to the dignity of an "issue" in the Church. I ask nobody's approval; but I do ask that I be neither misrepresented nor misunderstood. I may have been mistaken in the positions I have taken. They have, however, been taken in good faith, and I have yet to hear of a plan presented by anybody that seems more satisfactory. If any are not satisfied, they must not look for further attempts at my own defense. THE LIVING CHURCH will continue editorially to discuss the issues before the Church—and will undoubtedly be wrong from time to time. Among those issues the editor is not numbered.

As for the resolutions of the Churchmen's Alliance—I wonder why they did not courteously invite me to speak before them, tell them what I knew about the legislation in General Convention, and then try to act intelligently. Why is it that Catholic Churchmen are so prone to *condemn* and so slow to *construct*? I challenge the Churchmen's Alliance now to develop a constructive programme as to what the Joint Commission ought to do. It is easy to criticise what somebody else has tried to do. Let the Alliance now show whether it stands for anything except destructive criticism.

In conclusion, I view what has been known as the Concordat to be dead, in spite of the frantic efforts of its enemies to save it after its friends had agreed that it should be rewritten; and its successor is still unborn. There is therefore no "Concordat" now before the Church for discussion.

Let us have peace.



 S translation from Wyoming to Delaware to be reckoned as promotion? Bishop Thomas will doubtless hold that the question of acceptance or declination of his election to the bishopric of the latter does not hinge upon any answer that may be given to the question. Delaware does not offer itself as being greater than Wyoming,

The Delaware Election and the election involves no such assumption.

But the classes of work that devolve upon a bishop in the two states differ very materially. Bishop Thomas has now the opportunity to choose between them. We are confident that he will be as useful in the one as in the other; and we extend commiseration to the state that shall prove to be his second choice.

 REAT numbers of Americans are looking wistfully across the ocean toward the primary session of the League of Nations. A dozen of these nations have braved the perils of Article X in order to try to save the world from future wars. If the League could have been started with a full membership and with real

The League of Nations enthusiasm six months ago, it is almost certain that much of the turmoil from Fiume to Vienna and in the Balkans, and perhaps some of that in Russia, might have been prevented, and many lives might have been saved. Europe is to-day in the greatest peril. The League of Nations, handicapped as it is, has before it a task that may prove impossible, but the blessing of God is bound to rest upon those who try.

Remembering the American leadership that was always

given to the Hague conferences and the continuous support that America steadfastly gave to the project of an international court of justice when other nations would not accept it, it is strange indeed to find the court now to be established after the ideals of McKinley and Roosevelt, of John Hay and of Elihu Root, and America holding aloof from it.

Great numbers of Americans wish Godspeed to the infant League. Few of us are blind to the limitations under which it comes into being. Many of us hope even yet for its success in spite of those beginnings.

If the League of Nations can be found strong enough to deal with the immediately pressing problems of Europe even apart from the gigantic problem of Russia, its foundation will be abundantly vindicated.

God and history can alone give the verdict.

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

8. Miss L. Benton, Perth Amboy, N. J.....	\$ 36.50
215. Mr. and Mrs. D. H. Gadsden and Sister, Charleston, S. C.....	36.50
317. "In Memory of Maitland".....	36.50
339. Miss E. L. Lundy, Battle Creek, Mich.....	36.50
344. "In Memory of F. A. T.".....	36.50
Total for the week.....	\$ 182.50
Previously acknowledged.....	\$58,269.18
	\$58,451.68

In THE LIVING CHURCH of January 3rd acknowledgment for \$15.00 under No. 275 on the Roll of Benefactors of the "Fatherless Children of France" was made as from "St. Luke's Sunday School, St. Albans, Vermont," when in fact it should have read "Thankooffering for the safe return from Overseas of Corporal Arthur Garvey."

#### NEAR EAST RELIEF FUND

Mrs. George H. McGrew, Washington, D. C.....	\$ 25.00
St. Clement's Church, New York City.....	7.49
St. Paul's Parish, San Diego, Calif.....	2.00
St. Mark's Mission, Smithville South, Bellmore, L. I.....	12.00
John Swain McDermott, Greeley, Nebr.*.....	5.00
Christ School, Asheville, N. C.....	13.25
N. A. Anderson, Delafield, Wis.....	2.00
St. Peter's Church Sunday School, Sheboygan Falls, Wis.....	3.50
Mrs. W. S. Claiborne, Melbourne, Fla., for January.....	5.00
Christ Church Sunday School, Binghamton, N. Y.*.....	20.00
Woman's Auxiliary of St. Andrew's Church, Scottsbluff, Nebr.....	10.00
I. I. J., Los Angeles, Calif.....	50.00
St. Philip's Sunday School, Laurel, Maryland.....	10.00
Mrs. Chas. Wagner, Springfield, Mo.*.....	1.00
T. K. Bowman, Springfield, Mo.*.....	1.10
Caroline Bauman, Springfield, Mo.*.....	2.50
Dorothy M. Moore, Springfield, Mo.*.....	1.00
St. James' Mission, Huntsville, Wash.....	10.00
St. Mary's Church, Pocomoke City, Md.*.....	25.00
Andover, Mass.....	5.00
St. Mark's Parish, Boligee, Ala.....	24.06
St. Paul's P. E. Church, Manheim, Pa.....	9.21
St. Paul's Rectory, Fremont, Ohio, Thankooffering*.....	10.00
Christ Church Sunday School, Kent Island, Md.*.....	5.00
St. Stephen's Sunday School, Eutaw, Ala.....	2.00
Clara S. Beach, White Plains, N. Y.....	5.00
St. Mark's Sunday School, Waterloo, Iowa.....	15.00
"In Loving Memory of E. A. and T. C.".....	10.00
Christ Church School, Streator, Ill.....	10.00
St. John's Church, Dunkirk, N. Y.....	5.25
Trinity Church, Torrington, Conn.....	2.00
Mrs. Edwin G. Hunter, Wilmette, Ill.*.....	189.23
K. C. F., Marquette, Mich.....	5.00
Mr. W. C. Egan, Highland Park, Ill.....	3.00
Holy Trinity Church, Swanton, Vt.....	30.00
St. John's Church, Highgate, Vt.....	2.90
Holy Trinity Church, Milton, Vt.....	1.61
A Member of St. Mary's Church, Kansas City, Mo.....	25.00
H. L. S., Norwalk, Conn.....	5.10
L., Norwalk, Conn.....	5.00
	\$ 575.20

#### THE BISHOP OF WEST TEXAS' RELIEF FUND

A Communicant of the Church in Charlotte, N. C.....	\$ 2.50
St. James' Mission, Huntsville, Wash.....	5.00
Boykin Branch, Auxiliary of Grace Church, Camden, S. C.....	3.15

\$ 10.65

#### FUND FOR CHILDREN'S HOSPITAL OF LILLE, FRANCE

"Cash".....	\$ 4.00
Mrs. Annie P. G. Myers, Staunton, Va.....	2.00
C. M. C. A. S., Fairfax, Va.....	2.00
I. A. D., Christ Church, Chicago, Ill.....	2.04
Jack K., Chicopee Falls, Mass.....	1.00
Anonymous.....	3.00
R. H. Shoemaker, Pasadena, Calif.....	25.00
"Cash—Philadelphia".....	40.00
Rev. Alfred G. Miller, Kingman, Kans.....	5.00
Miss M. E. Cogswell, Cambridge, Mass.....	5.00
St. Peter's Church, Springfield, Mass.....	12.00
Christ Church Sunday School, Shrewsbury, N. J.....	10.00
"A Widow's Mite".....	1.00
Miss Alice C. Boyd, Portland, Maine.....	5.00
Miss Effie V. Morris, Portland, Maine.....	5.00
Calvary Guild, Calvary Parish, Ashland, Ky.....	11.00

\$ 133.04

#### SERBIAN RELIEF FUND

N. A. Anderson, Delafield, Wis.....	\$ 2.00
Rev. and Mrs. T. M. Baxter, Chicago, Ill.....	2.00
K. C. F., Marquette, Mich.....	5.00

\$ 12.00

\* For relief of children.

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN	
N. A. Anderson, Delafield, Wis.....	\$ 2.00
Mrs. R. Barber Browning, Washington, D. C.....	5.00
R. H. Shoemaker, Pasadena, Calif.....	25.00
Member of All Saints' Parish, Dorchester, Boston, Mass.....	1.00
The citizens of Hazleton, Pa.....	51.50
	\$ 84.50

BELGIAN RELIEF FUND	
St. James' Mission, Huntsville, Wash.....	\$ 5.00

#### ANSWERS TO CORRESPONDENTS

K.—(1) Scarlet cassocks come to us from churches of especial dignity, as the English royal chapels.—(2) The *Server's Manual*, by Robert F. Lau, is excellent for the training of acolytes in an average church. [35 cts.]

#### DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

#### THE CONVERSION OF ST. PAUL

(For the week preceding Septuagesima Sunday)

*The Persecuting Pharisee*

Sunday: Acts 7: 58—8: 3.

AUL was consenting unto his death." This remarkable man was given to the Church at a critical juncture to do for it more than any other, save only the Master. We first hear of him as a persecutor, but in appreciation of his later life we are prone to gloss over this period. "He was the typical heresy-hunter," and the scenes of those early days were never effaced from his memory. "I persecuted the Church of God; I was a blasphemer and persecutor; I am not meet to be called an Apostle because I persecuted the Church." But of this plan of extermination he declares: "I did it ignorantly in unbelief." I believe the death of St. Stephen gave St. Paul to the Church. (Acts 22: 20.)

*A Chosen Vessel*

Monday: Acts 9: 1-19.

Possessed of Jewish obstinacy, and controlled by a fanatical belief in what he considered right, he started for Damascus on a journey of persecution. "The ravening wolf rushed onward." It was a great, but mistaken purpose. What argument could bring a change of heart? Yet he was suddenly changed and convinced. Christ met him on the way, and identified Himself with His followers. To Ananias He revealed His great purpose for Saul: "A chosen vessel unto Me." The greatest missionary in the cause of Christ ever given to the world, laying the foundations of the western Church, and systematizing our faith in Christ into our theology. Where Christ meets a man the life is changed.

*The Leader and the Times*

Tuesday: Acts 16: 16-40.

Answering the summons to leadership in the spread of Christianity, St. Paul rose to sublime heights of thought and purpose which were transfused by the glory of the undertaking. He encountered opposition, he suffered persecution, of which this selection is a typical instance, yet he was so absorbed in his mission that for moral quality and effectiveness his work is second to those of no other man. The policy of his creative genius determined the lines along which Christianity was to expand. In face of organized opposition he secured a hearing and gained a footing for the Christian religion as a world-wide enterprise which stands out as the greatest marvel of the first century. And when he died Christianity had proved itself a vital factor in the life of the world.

*The Work Undertaken*

Wednesday: II Corinthians 10.

We must judge a movement primarily by what it aims to do, rather than by what it accomplishes at any given period. In the unfolding purposes of God "every thought shall yet be brought into captivity to the obedience of Christ." In a world that was cruel, hard, and sin-sick, spiritually corrupt and morally bankrupt, the Master's religion wrought as leaven in the lump. It asserted the right to control, not only the lives, but even the thoughts of men; and it held up a new type of personal character with which to rebuild the fabric

of civilization, and it revealed the loving purpose of God through the essential sonship of man.

*Conflict and Victory*

Thursday: II Corinthians 6.

St. Paul battled against the forces of Pharisaism and the Empire. The result was final and absolute. He built enduringly out of the Gentile material. When he died the victory was assured. Each age adds to the glories of that early conquest, and gives assurance that the day shall dawn when the Kingdoms of this world shall bow in submission to Him whose right it is to rule.

*Nearing the End*

Friday: Acts 20: 17-38.

There is a tenderness in this Ephesian farewell which outlasts time. The vision of the eternal sustained the warrior as he "bore in his body the dying of the Lord Jesus." He faced the future with a calmness which was born of confidence in Him whom he had served. And he moved forward through the various stages which brought him to Rome and execution with a majestic steadfastness which never faltered.

*Faithful unto Death*

Saturday: II Timothy 4.

Read this in the light of its historical position, as the last extant writing of the great Apostle. He was ready; to him the Unseen mingled with the seen; and to depart and be with Christ was "far better". I want to add my personal testimony to the life and influence of St. Paul, and say that next to the Master he has influenced my ministry, shaped my ideals, steadied my purpose, and cheered me on more than any other in history. May you read of him with a new vision of the sustaining power of the Saviour of the world, and a new confidence in the ultimate triumph of His purpose!

**THE LIEGEMEN**

Master of those who hear Thy call  
And pledge to serve with Thee,  
Who showed to Peter, James, and Paul  
How equals might agree,  
With freedom's open choice enjoyed,  
And wills inviolate,  
May we, Thy liegemen, now avoid  
The tyranny of hate.

Master of those whose steady eyes  
From evil dare to shrink,  
May we above false compromise  
By Thee be taught to think.  
Unfold each day in everyone  
The friendly, courteous mind  
That, planning justice, prays to shun  
Offenses toward mankind.

Master of those who aim to bless  
The widest commonwealth,  
Point out the way in fog and stress  
To peace and social health.  
And may our faith grow firm and clear,  
If trusted landmarks fall,  
That Thy new heaven and earth are near,  
True Master of us all.

MALCOLM S. JOHNSTON.

TO DEAL WITH the human soul, with one human soul; to reveal it to itself; to reveal God to it; to lead it in the light of that revelation to the Cross of Jesus Christ, that it may be washed in His Blood, and renewed by His Spirit; to make it thus taste of the good Word of God and the powers of the world to come; to watch earnestly for it; to struggle in prayer for it; to take frequent thought and to labor for it; to translate into the daily work of life that ideal of thought and care embodied in the word pastor—of care and thought which guides and feeds the flock of Christ—this does require a divine stimulus, that a man may undertake and persevere in it.—H.P. Liddon.

**NOTES ON THE NEW HYMNAL—VII**

BY THE REV. WINFRED DOUGLAS



HYMN 98. "How bright appears the Morning Star". This glorious melody, which has been called "The Queen of Chorales", was referred to in the comment on Hymn 62. Like its twin masterpiece of Philip Nicolai, it attains true majesty; but it possesses also a deep tenderness all its own. The tune contains two phrases from a fourteenth century carol, *Resonet in laudibus*, but is otherwise Nicolai's own.

The original words and music were conceived as one single expression of intense religious emotion during the stress of the great pestilence of 1597. Nicolai had been almost crushed by the limitless anguish of that terrible visitation: but "one morning in his quiet study, he rose in spirit from the distress and death which surrounded him to his Redeemer and Saviour, and in ardent love there welled forth from the inmost depths of his heart this precious hymn. He was so entirely absorbed in this holy exaltation that he forgot even his mid-day meal, and allowed nothing to disturb him till the hymn was completed" late in the afternoon.

The initial letters of the seven stanzas were again those of the name and title of a former pupil, as was the case with Hymn 62. But of Nicolai's words, little remains in our present hymn. The first five lines may fairly be called his. But the rest of the words are practically the work of the Rev. William Mercer, who with John Goss edited in 1854 the most popular Anglican hymnal of the day, entitled *The Church Psalter and Hymn Book*. The fourth edition of this work supplied our present text, which admirably interprets the wide range of feeling in the great chorale; from the gentle tenderness of our Lord's human Name in the first stanza to the tremendous climax of exultation in the last. This is a perfect congregational hymn: its bold yet majestically simple phrases; its moderate range of pitch; the masterly harmonization of Bach; and the elemental directness with which these voice the glory of the Incarnation of the Son of God bring us to the highest level of common praise.

Although the congregation must always sing the melody alone, a *really good* choir may well undertake these flowing vocal harmonies. The pace must not be faster than sixty half notes to the minute—slower in a large church. The notes at the last syllable in lines 1, 2, 3, and 5 should be held an extra beat to allow for breathing, thus giving five beats instead of four to the second and fourth bars of the music; elsewhere, strict time as written; but a little yielding will be necessary for the octave rise before the grand descending scale of the final line.

Countless chorale preludes have been written on this theme. Besides the brilliant but difficult one by Bach, I call attention to a very beautiful setting by Max Reger, in which he introduces Handel's melody of "He shall feed his flock" as a counterpoint upon the tender phrase of the seventh line.

HYMN 102. "O very God of very God". The great solemnity of Dr. Neale's too little used verses, so singularly appropriate to the conditions of this present day, finds full expression in the strong, sober tune, originally composed for a metrical version of the eleventh psalm, by William Tans'ur, an eccentric Welsh musician of the eighteenth century. Will some learned Cambrian inform us why he has an apostrophe in the middle of his patronymic?

HYMN 103. "Hark! the song of jubilee". A welcome restoration from the Hymnal of 1874. Gilbert's spirited tune, with its threefold repetition of the first phrase, is quickly and easily learned: notwithstanding the F in the sixth line, it is distinctly congregational. Men who cannot reach that note may well sing the bass part.

NOTE.—An accidental misprint in the comment on Hymn 72 made the date of the introduction of *Adeste fideles* into the English Church 1891. It should be 1841.

W. D.

I CANNOT praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for not without dust and heat.—John Milton.

# The Catholic Party and the Nonconformists\*

By the Rev. H. L. Goudge, D.D.,

Canon of Ely

 HERE is for Christians to-day no more urgent problem than that of the reunion of Christendom. It is important for our own spiritual life, important for the witness of the Church to the world, important for the fulfilment of the whole purpose of God. The unity of Christians is not just a means to an end beyond itself; it is itself part of the end which we are seeking, the summing up of all things in Christ their Head. Right relations with God and right relations with one another are intimately connected; we cannot enjoy the former while we are careless about the latter. Moreover, we have now reached a point where the subject has a new and pressing importance. There is, at all events in England, a widespread longing for unity among Christians themselves, and an insistent demand for their unity from the world at large. We cannot rightly meet the new situation by doing nothing.

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea are we now afloat;  
And we must take the current when it serves,  
Or lose our ventures."

That is profoundly true of the reunion of English Christians; to refuse to act will be to act in the most disastrous way. We do not, of course, forget the wider issues—reunion with Rome and with the East. But it is in relation to Home Reunion that the tide is so strongly flowing, and therefore that is the immediate issue to-day. Indeed, even apart from the consideration of the tide, our efforts after reunion should begin at home. The most recent divisions should be healed first; we could then turn to the more inveterate with a greater hope of overcoming them. Were English Christians, except Roman Catholics, united, the Church of England would be a body with which all would desire to unite, as it by no means is to-day.

## I

What, let us first ask, is the present situation? However discouraging the outlook, we must start from where we are. But where are we? God has put into our minds good desires, and they are at least beginning to be carried into effect. The Presbyterians of Scotland are giving us a splendid lead. In England the number of separate religious communions is on the decrease. The various Nonconformist bodies are drawing closer together, and in some ways closer to ourselves. In all this we should heartily rejoice. To take but one example, it is probably to be desired that all Methodists should be themselves united before they deal very definitely with the question of reunion with us. The unity we desire must embrace them all; we cannot think of doing without the "Primitives".

But how do we ourselves stand toward the Nonconformists? Here the change is greater than we sometimes recognize. In the first place, the days of persecution are over. We could not persecute each other, as once we did, even if we would; but we would not, even if we could. If any member of our own body preached about Nonconformists in the style of Dr. South, or wrote about them in the style of the poet Crabbe, we should soon make him understand how deeply we were shocked by his words. It is rare indeed to hear from one of our pulpits an unkind word about those separated from us, and we may hope that the same is widely true of Nonconformist pulpits. Moreover, the old aloofness is giving way. We ourselves no longer affect to regard Nonconformity as negligible, either at home or abroad; the work done by Nonconformists for our common Master is far too great and too successful for that. There is much personal friendliness, especially among the ministers of the different

communions, much mutual appreciation, a far greater humility and desire to learn one from another. Of course, progress is not equal everywhere, nor is it everywhere equally assured. Some Nonconformist bodies are more friendly than others; there is a difference between the town and the country; here and there social differences prove troublesome, or semi-political controversies, like that about education. But upon the whole, there is far more to encourage than to depress us.

The great outstanding difficulty is the English mind and character. The average Englishman is both an individualist and an opportunist. Corporate action, so necessary in such matters, is extraordinarily difficult. "Each one hath a teaching, hath an interpretation." We appoint committees, presumably more competent than ourselves; the committees appoint sub-committees to deal with special questions. But we look askance at their recommendations, ask them to reconsider them in the light of our own better knowledge, and at last make a fresh start ourselves. Again, it is most difficult to induce the average Englishman to consider principles. We talk about our principles, and are ready to make sacrifices for them; but we find it difficult to disentangle them from those practical applications in which our interest is so much greater. We feel strongly about a point here and a point there, and what we feel strongly about we declare to be a matter of principle; but it is often, in fact, merely a questionable application of a principle which in other and clearer matters we do not apply. Still more often, perhaps, we are ready to act without thought of principles, and to discover later what our principles must have been by what we have found it convenient to do. If a step looks as if it were in the right direction, we take it without considering to what it commits us.

Now, these English characteristics markedly appear in our efforts after Home Reunion. We long for unity, and are ready for almost any personal sacrifice to obtain it; but we do not probe our differences to the bottom, or come to any definite agreement as to the kind of unity we desire. Our discussions are like the battles of an Elizabethan play. There are "alarums and excursions", especially excursions; particular difficulties and misunderstandings seem to be slain, and then like stage supers reappear in slightly different dresses to be slain once more. We seem to have reached agreement, and fondly hope that a common course of action will follow; but our words and actions disappoint those with whom we have been closeted, while their words and actions prove equally disappointing to ourselves. Surely we need to go down to principles. A clear understanding of the goal must determine the road; a course which may advance unity conceived in one way may put it further off conceived in another. Principles, indeed, will not settle everything; there will be a place for expediency and legitimate opportunism; but we should deal with questions of principle first.

## II

Now let it be clearly understood from what standpoint this paper is written. It is written from the general standpoint of the "Catholic" party in the Church of England. We may rightly dislike the use of the great word "Catholic" in anything approaching a party sense. But it is foolish to be meticulous in these matters. Almost all the nomenclature of our miserable divisions begs the questions involved, and the expression "the Catholic Party" is one that is sufficiently understood. As most people know, this party has many subdivisions. Some Catholics have much more sympathy with Roman ways than others, and some pay much more attention to modern knowledge than others; but these subdivisions are of little importance for our present subject, and we may treat the Catholic party as one. Now it is quite true that Home Reunion might be in some ways easier if this party did not exist. But it does exist, and is exceedingly strong: Nonconformists take it very seriously indeed. Not only do

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some of those whom they most reverence belong to this party; in some ways Nonconformists have more in common with it than with any other. One example is of special importance. Both "Moderate" Churchmen and "Liberal" Churchmen generally attach high value to the connection of the Church of England with the State, while both "Catholics" and Nonconformists generally regard it as at least questionable. "Liberal" Churchmen are most friendly to Nonconformists; but, were their ideals of a State Church realized, union with Nonconformists would be put off to the Greek Kalends. The spiritual freedom of the Church is extremely dear to most Nonconformists, as it is to Catholics; indeed, the former sometimes appear to be surprised that Catholics can with a good conscience tolerate our present relation to the State. The reason is partly that, where the claims of the State are really inconsistent with the spiritual freedom of the Church, Catholics have successfully resisted them; but, still more, it is that the unity of Christians is to Catholics so important that they will tolerate much, which Nonconformists have in the past refused to tolerate, rather than introduce further divisions. Their fundamental convictions are such that they not only may be members of the Church of England, but must be, in so far as the matter rests with them. They do not remain members of the Church of England because they like the Church of England, but because their principles compel them. Moreover, they hold that the same principles which compel them ought to compel all English Christians with them. It is by the full explanation of this standpoint and of what it involves that, it may be hoped, the present situation will become clearer. Be it understood that the expression "the general standpoint of the Catholic party" has been used advisedly. There are many points, as we have seen, in which Catholics in the Church of England differ one from another; the present writer makes no claim to speak for those who would deny his right to speak for them. But he thinks that, in the broad principles he seeks to expound, though not in all his applications, the great majority of the Catholic party will agree with what he says.

What, then, is our fundamental difference from most English Nonconformists? We do not agree with them about the Church, and this difference is much further reaching than is commonly recognized. To English Nonconformists, as to the Evangelicals in the Church of England, individual religion is the primary thing, while corporate religion is secondary; to Catholics corporate religion is the primary thing, while individual religion is secondary, and normally dependent upon corporate religion. Nonconformists generally regard the relation of the Christian to the Lord Jesus Christ as a matter quite distinct from that of his relation to the Church; Catholics regard the two relations as normally bound up together. Thus, necessarily, a right belief about the Church, and a right relation to the Church, as Catholics understand it, are to them things of far greater moment than they are to Nonconformists. Nonconformists will often say that we are agreed as to fundamentals, and divided "merely" upon questions of order; the vast majority of religious Englishmen agree with them. To Catholics, on the contrary, the word "merely" is here quite out of place; the question of the Church is about as fundamental as any question can be. Catholics are often far more in agreement with Nonconformists as to minor matters of order than the latter suppose; it is a fundamental question which stands in the way. We cannot Burke this difficulty; we must surmount it if progress is to be made.

What, according to Catholics, is the Church? The Church is the people of God. It is the body which God Himself, of His sovereign freedom, has chosen to be the earthly sphere of His kingdom and the means of its extension to the world. The Church is a divine creation. We ourselves did not create it, nor, were it to perish, could we recreate it. It is always something which is there—waiting for us. We become its members by joining it, we remain its members by adhering to it and performing our obligations as its members. Its blessings, present and to come, are ours because of our membership. So it was in the earlier stage of the Church's life. Israel, the people of God, was the creation of God. It was God's people, because it had "pleased the Lord to make it" His people, and not because it was morally or spiritually superior to other peoples. Suppose that a com-

pany of Moabites had come to believe in Israel's God. Could they have created a new Church, and constituted themselves a new people of the Lord? Assuredly not. They might have been circumcised and joined themselves to Israel, but the divine choice of Israel they would have been bound to respect; Ruth knew well that "thy people shall be my people, and thy God my God" were resolutions which could not be separated. No doubt mere outward membership was altogether insufficient. God chose Israel with a purpose, and real fellowship with Him was impossible without correspondence with His purpose. Not all were Israel who were "of Israel"; there was always a multitude of dead branches in the vine waiting to be pruned away. No doubt also there might be deplorable schism within Israel itself, a northern and a southern kingdom, and disputes whether both, or only one, had a valid priesthood. But there was one Israel, not many Israels; the privileges of its members depended upon their membership; and to be cut off from Israel was to lose all.

So it was then, and so, as Catholics believe, it still is in that reconstituted Church into which the people of God has grown. The Lord has come to be the head of His Body the Church, and "the Saviour of the Body", as St. Paul says: the individual shares the salvation through his membership in it. Membership depends upon faith and baptism, and living membership upon living response to the position freely given to us. All rests undoubtedly upon our relation to our Lord Himself; there is no difference between Catholics and others upon this point. But we must be "baptized into" Jesus Christ; a right relation to Him and a right relation to the Church are normally things bound up together. Are then Nonconformists members of the Church? Of course they are, if they believe and have been baptized, and have not since fallen from Christ. But they are members because they are baptized believers, and not because they are members of their particular organizations. The same is true of all Christians. We ourselves are not members of the Church because we are members of a particular body called the Church of England, but because we believe and have been baptized. If Nonconformists may fall from Christ by mortal sin or unbelief, so may we. But the Lord abandons us only if He must, and is ever ready to restore us. In the confusion which sin has brought about, adherence with a good conscience to a position contrary to His will can surely be no mortal sin in any of us; and if we have not fallen from Him, or, though we have fallen, have been restored, we are alike members of the Holy Catholic Church, and brothers one to another because we are so. Now all this should be made clear at the very outset, and steadily maintained throughout. There is probably nothing which so poisons the relations of Catholics and Nonconformists as the belief that we "unchurch" them, and leave them to what used to be called the "uncovenanted mercies" of God. We do nothing of the kind. Whether the particular organizations to which they belong are legitimate organizations of Christian people, whether these organizations ought or ought not to be called "Churches", are questions to be considered in due course: but no answer that we may give will throw doubt upon Nonconformist membership in the Church of Christ.

[To be Continued]

WHEN THE ZEAL of a Christian doth leave the internals of religion, and fly to externals, or inferior things, the soul must needs consume and languish: yea, though you were sure your opinions were true, yet when the chiefest of your zeal is turned thither, and the chiefest of your conference there laid out, the life of grace decays within, and your hearts are turned from this heavenly life. Not that I would persuade you to undervalue the least truth of God; yet let every truth in our thoughts and speeches have its due proportion, and I am confident the hundredth part of our time and our conference would not be spent upon the now common themes. For as there are a hundred truths of far greater consequence, which do all challenge the precedence before these, so many of those truths alone are of a hundred times nearer concernment to our souls, and therefore should have an answerable proportion in our thoughts. Neither is it any excuse for our casting by those great fundamental truths, because they are common and known already. He is a rare and precious Christian who is skilled in the improving of well-known truths.—Richard Baxter.

## Coördinating Social Service Work

By Clinton Rogers Woodruff



ACE to face as we are with a reorganization of our Church machinery all along the line, it behooves us to think clearly and carefully how we shall carry on our expanding social service work. In many dioceses a truly vast amount of such work is being done, under one head or another, but unrelated to each other or to any general plan. This is particularly the situation in the larger and older dioceses or in those where the urban population dominates. In rural sections, or in those dioceses which cover large areas, different conditions and problems are to be confronted. Perhaps for the time being they will have to be looked after by a provincial secretary, for the task is too onerous for volunteer workers. In many sections our Social Service Commissions have existed only on paper because their membership was scattered and there was no provision for getting around.

Perhaps an account of what one Commission has done in one of the older dioceses centering around a great city will prove helpful to others where somewhat similar conditions exist. For several years the Commission of the diocese of Pennsylvania (which for convenience I shall refer to as the Pennsylvania Commission) has been studying diocesan institutions, visiting many of them, studying their reports and their history, and seeking to see wherein they were related to each other and to the diocese and its life. Early in 1919 at the request of the Bishop the Rev. Elliot White, of St. Mark's, a member of the Commission, and Mr. S. McKean Bayard, of St. Clement's, made a survey of institutions which might be called diocesan. Their method was to list and investigate every institution which was reported or appeared to have some connection with the diocese—in all, 82. They discovered that there were many which had no connection with the Church, but which were largely supported and managed by Churchmen. Take for instance their reference to the White-Williams Foundation for girls, formerly the Magdalen Society of Philadelphia. Their report was that it had "no connection with the Church, being non-sectarian, but most of the officers and others actively interested in it are Church people." There were many others which were distinctively Church, but not formally diocesan. For instance St. Anna's Home for Aged Women is "not formally connected with the diocese", but the "All Saints' Sisters of the Poor, who maintain the Home, are a community incorporated in Pennsylvania."

In reporting upon the work of institutions engaged in rescue work, the investigators made this well founded observation: "It would seem, in view of the unusually delicate work of institutions of this kind and the fact that if scandals arose they would greatly damage the diocese, that there ought to be some stronger link between them and the diocese and some measure of diocesan control."

The "suggestions and recommendations" made by the Rev. Mr. White and Mr. Bayard have been made the object of careful study by the Pennsylvania Commission, and they are sufficiently important to be reproduced here:

"The right to be classified as a *diocesan institution* is a distinct asset to any local institution. It goes before the public with the endorsement of the Church, as doing presumably a charitable and needful work in an honest and efficient manner.

"The diocesan name could be made still further helpful, if a list of all the diocesan institutions were to be published officially in the Diocesan Journal, preferably on the cover. At present it seems a good deal a matter of chance as to whether an institution is so listed or not.

"The diocesan name could be made still further helpful if the list could be repeated in the diocesan *Church News* and a page of every issue could be given to notes on what the several institutions of the diocese were doing. In this way these institutions would be kept continually before the charitable public.

"As the diocese is responsible for the authorized and to some extent the unauthorized use of its name and as its name is an asset, the diocese should require:

"(A) That all diocesan institutions should file copies of their year books and reports with the registrar; and it should

be made the duty of the registrar to see that they did it, and that failure to file such reports should operate to the removal of their names from the list of diocesan institutions.

"(B) The standing resolutions regarding the reporting of all charitable institutions of the Church to the Convention should be annually brought to the attention of diocesan institutions by the registrar with a request that the matter be attended to.

"(C) Inasmuch as in a measure the diocese of Pennsylvania is responsible for institutions calling themselves diocesan, it is not too much to require of such that they conform their business methods at least to the very modest requirements for endorsement set forth by the Chamber of Commerce of the City of Philadelphia. There is considerable ground for criticism as to the business methods, or lack of them, in some of the organizations listed.

"(D) Institutions for whom the Convention makes apportionment on the several parishes and missions should be required to submit to the budget committee a full account of receipts and disbursements in order that the committee may have data to judge of the need and wisdom of the apportionment to be made on their behalf. In like manner they should bind themselves, as a condition for receiving such aid, that they will not undertake special appeals and drives without the consent of the Executive Council or some committee which would give the subject careful consideration.

"And finally some arrangement should be entered into, as a condition to the receipt of such diocesan aid, whereby contributions from members of parishes should be credited to the apportionment laid on those parishes. It is not fair and it is a source of considerable annoyance and a hindrance to the philanthropic spirit, after individuals have contributed generously, to come down on their parishes for an apportionment, toward which such contributions do not count because they have not been sent to the diocesan treasurer for credit on the parish apportionment."

These recommendations with some modifications were transmitted to the Social Service Department of the recently organized Executive Council. (One of the modifications was that the executive secretary of the diocese, just authorized and appointed, should be the officer charged with the duty of carrying out the requirements.) In transmitting them Dr. William H. Jefferys, superintendent of the City Mission and a member of the Commission and of the Executive Council, made these pertinent comments:

"We are to formulate recommendations defining on what basis an institution in the diocese of Pennsylvania is to be rightfully regarded as entitled to be known as 'diocesan'. This question has evidently never been officially determined. Its importance is evident, particularly in view of the movements toward radical reorganization not only of this diocese but of the General Church, which, in turn, will probably be followed by nearly every other diocese. All activities which claim allegiance, dependence, corporate union, will be required to group, or re-group, themselves where they belong in the general organization of this new 'Church Service League'. Undoubtedly, a similar movement is taking place in our own diocese, with regard to diocesan affairs, and this question is propounded to us as an important integral part of this movement. The particular question was, however, in the mind of the Bishop and others before the Executive Council was even suggested.

"The Social Service Committee of the Executive Council of the Church, of which this committee is the diocesan counterpart, proposes to take on four consulting members not on the Executive Council—the original committee, plus the four added members, to form the administrating group. It is probable that some such movement on our part might be deemed advisable by you. I understand—in fact, it is known to most of us—that it will probably be recommended by the Social Service Commission that this committee shall take over its functions and that it shall, itself, be discontinued, in which case it would probably suggest itself to us to look for our additional members from that well grounded group which has been in constant consideration of our subject for some years past and accomplished far more than it has probably been given credit for accomplishing, through its function of intimate and frank discussion and suggestion to the diocese."

Acting on the report of the Rev. Mr. White's Committee, the Social Service Commission, at its regular monthly meet-

ing, instructed Dr. Jefferys to transmit its resolution to this body. In doing so, he said:

"It is the hope of the Commission that its careful work and conclusions on the general subject may prove a valuable contribution towards our own conclusions, and that possibly we may reach complete accord. As late as this morning, Father White forwarded to me the discovery of an old canon covering this very subject that we are dealing with, but completely forgotten and buried in the dust. In this canon, of which I have here a copy, the law lays down practically what is suggested in the resolution of the Commission, but makes the Diocesan Board of Missions and the Bishop the approving authorities. There was at that time no such thing as an Executive Council with its special committee."

It is too soon to say what will be the outcome of this investigation and study. Old customs yield slowly to change, but from what has been set forth it is clear that a complete reorganization of the relationship of existing organizations will have to be effected. If "diocesan" is to mean anything to the public, the least that can be done will be the carrying out of the simple rules suggested by the Commission and approved by the Social Service Department of the Executive Council.

From what has been said one would naturally conclude that the social service work of the Church had only to deal with institutional activities, but that is only one phase, as I shall hope to show later.

THAT EVERY MAN should quietly enjoy those supports and those conveniences of life, which in any honest manner (by God's bounty immediately dispensing it, or by God's blessing on his industry) he hath acquired the possession of or right unto, as all reason and equity do require, so it must be acknowledged absolutely necessary for the preservation of common peace, and the maintenance of civil society among men: to secure which purposes, and to encourage honest industry, this law prohibiteth all invasion or usurpation by any means whatever (either by open violence and extortion, or by clandestine fraud and surreption) of our neighbor's proper goods and right: he that in any way, against his neighbor's knowledge or will, getteth into his power, or detaineth therein, what does in equity belong to his neighbor, and which he can restore to him, doth transgress against the intent of this law; as we see it interpreted in Leviticus, where it is thus expressed: "Thou shalt not defraud thy neighbor, nor rob him:" defrauding by cunning practice is no less forbidden, than robbing by violent force. Anywise to purloin, or (by subtle and sly contrivance) to separate any part of our neighbor's substance from him; to exact, or extort anything more than one's due; to go beyond, or overreach our neighbor in dealing, to delude or cozen him by false speeches or fallacious pretences, are acts, in St. Paul's expression, to be referred hither, as so many special acts of theft.—*Isaac Barrow.*

## DELAWARE ELECTS BISHOP THOMAS

HE special convention of the diocese of Delaware, called to elect a bishop to succeed the Rt. Rev. Frederick J. Kinsman, D.D., resigned, was held in Christ Church, Dover, on January 14th, following a celebration of the Holy Communion. Archdeacon Thompson was elected president of the convention.

After certain preliminaries, nominations were called for, and the following men were nominated: The Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of Pennsylvania; the Rev. Edward M. Jefferys, D.D., of Philadelphia; the Rt. Rev. Nathaniel S. Thomas, D.D., Missionary Bishop of Wyoming; the Rev. Martin Aigner, D.D., of Franklin, Pa.; the Rev. Philip Cook, D.D., of Baltimore, Md.; the Rev. Alban Richey, D.D., and the Rev. Frederick M. Kirkus, of Wilmington.

Twenty clergy and fifty laymen were voting, making fourteen clerical and thirty-four lay votes necessary to a choice. On the first ballot Bishop Thomas received 8 clerical and 32 lay votes, the others being scattered among the various nominees cited above. Three nominations were formally withdrawn after the first ballot, and two others were not again voted for. The contest was narrowed down to Bishop Thomas and Dr. Jefferys, the result of the next three ballots being as follows:

	BALLOTS	Cler. Lay.	Cler. Lay.	Cler. Lay.
Rt. Rev. N. S. Thomas, D.D. ....	12	40	13	39
Rev. E. M. Jefferys, D.D. ....	5	4	5	6
			5	5

The chairman declared the Rt. Rev. N. S. Thomas, D.D., to be duly elected. On motion of the Rev. Alban Richey, D.D., who had nominated Dr. Jefferys, the election of Bishop Thomas was declared unanimous. The doxology was feelingly sung, after which the testimonials were signed by all the electors. The chairman appointed as a committee of notification the Rev. Frederick M. Kirkus, chairman; the Rev. C. H. B. Turner, D.D., and Messrs. Henry B. Thompson, Jefferson B. Foard, and Woodburn Martin. The convention adjourned at 1 o'clock, having recommended that the Bishop's salary be increased to \$6,500.

The committee of notification at once telegraphed Bishop Thomas of his election. The Bishop has promised prayerful consideration.

The result of this convention is most gratifying to all concerned and it is sincerely hoped that Bishop Thomas will see his way clear to acceptance of the election. In 1908 he was the leader among several nominees for the same office, and a long contest was necessary before any election was effected. Three conventions and sixty-two ballots were needed, Mr. Kinsman's name being brought in at the third convention and the sixty-second ballot.

## TEMPER

BY LOUIS TUCKER

SCENE: Rector's Study. Persons: The Class in Advanced Theology. Three men who meet weekly to smoke and talk on religion.

VESTRYMAN: "You call God Omnipotent and yet speak of a growing God whom we can help."

RECTOR: "Certainly. He is Omnipotent. He has chosen for our sakes to limit Himself in this work among men and nations to such work as He can do by using us as tools. Thus He needs help. And in His ability to work among men He is growing."

ACCOUNTANT: "It is very poor work . . . considering the need: but perhaps it is divine work . . . considering the tools."

BROKER: "I bought a hatchet the other day at a ten cent store for use as a hammer. It was a good hammer, but when I tried to chop with it the edge turned."

VESTRYMAN: "It lacked temper."

BROKER: "I didn't."

RECTOR: "Perhaps God does not enjoy the temper of His tools: but you could chop with that hatchet."

BROKER: "Indeed I couldn't."

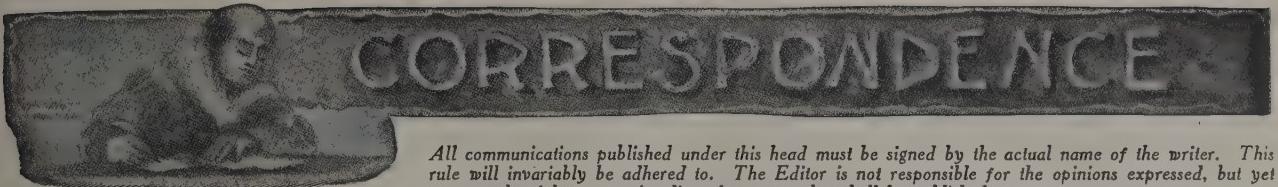
RECTOR: "Indeed you could, if you had retempered it. How do you temper tools?"

VESTRYMAN: "Take 'em off the handles. Heat 'em white hot, then dip them in water or oil."

RECTOR: "God must have tools. If he cannot get them any other way, He must remove them from their ordinary relations with life, heat them red-hot in the furnace of affliction, in the blast of adversity, in the red fire of anguish, and quench them in tears. But that is not the best temper."

ACCOUNTANT: "Why?"

RECTOR: "Not hot enough; but at any time we will we may be heated sevenfold in the white fire of the Holy Spirit, and quenched in the blood of Christ."



# CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.*

## THE CONCORDAT IN GENERAL CONVENTION

To the Editor of *The Living Church*:

AM grateful to you for throwing your columns open to me for a statement as to where I stand upon the so-called reservations which were contained in the resolutions adopted by the House of Deputies at the Detroit Convention, and later on, with one important amendment, by the House of Bishops. It is not necessary for me to say more than that I am at entire agreement with the sentiments expressed in the article in the *Holy Cross Magazine*.

But I must first ask space to correct some errors in your editorial which cannot be accounted for save on the assumption that your writer had not read the article in the *Holy Cross Magazine* with which he is dealing.

1. The statement is made that the magazine commended the House of Bishops for their original resolutions on the Concordat. Your readers will be surprised to learn that the article does not contain the remotest reference to the Bishops' original resolutions.

2. The statement is made that the *Holy Cross Magazine* condemned the House of Deputies for securing the reservations of which the requirement of Baptism was one. Your readers will be surprised again to learn that the article in question made not the slightest allusion to these reservations.

3. Your editorial says: "One cannot very well stand, with the *Holy Cross Magazine*, for the unconditional appointment of a commission to negotiate the Concordat and still go beyond those others whom the Magazine condemns in asking for conditions"; and again: "The *Holy Cross Magazine* . . . has condemned the movement to require the reservations." This is repeated later on in the editorial. I must express amazement at these statements. The magazine has never made the slightest reference to these issues. I can only account for them by assuming that your editorial writer has read an article in some other paper, and has confused it with what appeared in the *Holy Cross Magazine*.

But since you ask me to make a statement regarding the action of the House of Deputies, I will gladly do so.

What I think to be a very "dangerous clause" in the resolutions of the House of Deputies was the one in which the deputies committed themselves, and sought to commit the Church, to a definite statement of willingness to permit the ordinations in question. Of course, I cannot say what was in the minds of those who voted for it, but I do know the meaning of these simple English words. A statement that the Church "declares its willingness to enact legislation such as will permit" the proposed ordinations is a declaration in favor of the proposition.

The bishops guarded this in their final amendment with very careful language refusing to accept this statement of willingness to legislate. The declaration of "willingness to initiate action that may make it possible to enact legislation", is quite another statement, and it is evident that the bishops meant it to be such. The House of Deputies made simply a flat declaration of willingness to give the desired legislation, under certain conditions which at your invitation I will proceed to consider.

You ask my attention to the three so-called limitations laid down, which are numbered (a), (b), and (c) under Resolution II. When I read, however, that the Commission is directed to do nothing more than to see that they are "carefully considered", I cannot follow you in taking them so seriously. It is left at liberty to ignore them entirely in its report. So the limiting conditions commanded to the attention of the Commission leave it quite as untrammelled as did the Bishops' Resolutions. Indeed more so, as it is practically told to use its own discretion as to adopting or rejecting the limitations which you regard as of such value and importance.

As to the conditions themselves (with the exception of one sentence), I am compelled to say that I think they are either pointless or pernicious. Take (a). If the Church is to give the Catholic priesthood to men who deny its nature and purposes, to men who are to be required neither to preach her doctrine nor to submit to her discipline, I fail to find any comfort in the insistence that the congregation ministered to should join in the application for such ordination. Nor does it make any difference to what bishop they apply.

To give them the priesthood, without asking them to accept the Church's doctrine of the ministry, is a course fraught with

the gravest danger. Any one who will read such a conservative statement of the nature and functions of the ministry as is contained in Chapters V and IX of Canon Carter's *The Doctrine of the Priesthood* must see that it is not possible to give the priesthood of the Church to men who hold the views of Congregationalists, without ourselves denying or ignoring the Church's teaching on holy orders.

I regard (b) as one of the most alarming and dangerous elements in the whole proposition. Neither these ministers nor their congregations accept the Church's doctrine of the Blessed Sacrament, nor do the resolutions ask them to accept it. They left us three hundred years ago on the ground that they could not in conscience accept our teaching. Yet we are to do all we can to require that they consecrate a genuine Eucharist, and this without the least provision for protecting the Sacrament from the consequences of their denial of the Church's position.

There is, therefore, no reason why they should exercise any more reverence toward the Blessed Sacrament than toward their own present Communion. For them to pretend to such a reverence would be hypocritical and immoral, and the Congregational ministers would be the first to resent peremptorily such a demand, should it be made upon their consciences.

What disposition shall be made of that which remains? Apparently they are to be permitted to do with it what they now do with their own Communion. What method of administration shall be employed? Shall the people sit in their places while laymen hand the Holy Sacrament of the Lord's Blood about through the pews in individual cups? It is all this, and much more, that makes it intolerably painful to us to contemplate these proposed Protestant priests consecrating a valid Sacrament, which you would compel them to do, thereby precipitating these consequences.

So far as the ministers are concerned not the least irreverence would be intended, and no fair mind would hold them blame-worthy. But what is to be said of us if we force this condition upon them, as the adoption of this so-called limitation would do?

Another point suggests itself: What elements shall they use? Wine, water, or unfermented grape juice? All these are to be found in use amongst the Protestant Churches; and the safeguards that you so highly extol leave them free to go on using which they will.

In (c) the provision touching upon Baptism is most desirable and thankworthy. Indeed it is the one sentence in these proposed conditions which does not run contrary to some point of the Church's belief or practice. As such I rejoice in it. Here one finds a ray of light, but he is plunged again into the gloomy mists of unfortunate compromise in the sentence which follows concerning Confirmation.

One has only to read the Acts of the Apostles to see what the Holy Spirit teaches concerning this Sacrament; and in the face of this teaching the General Convention in its hurry allowed itself to be put on record as regarding the laying on of hands as negligible. It is content to "hopefully anticipate the use of the Apostolic practice".

I must take direct issue with the position that it is Catholic doctrine that any baptized person is a fit subject to receive Holy Communion. The popular practice of the Roman Church of giving first communicants their Communions before their Confirmation is a very late corruption, dating back to only a little more than a century. It was condemned by the late Leo XIII in 1897 as a practice which he declared "not in accordance either with the ancient and constant institution of the Church, or with the good of the faithful."

This corrupt use seems to have first grown up in the Western Church as a consequence of the difficulty of access to bishops. It was repeatedly condemned. Archbishop Peckham of Canterbury declared the neglect of Confirmation to be "damnable", and in 1281 decreed "that none be admitted to the Sacrament of the Lord's Body and Blood that is not confirmed except at the point of death, unless he have a reasonable impediment."

Our own Church allows Communion without Confirmation only when the latter cannot be had, and only then when the person is "ready and desirous" to be confirmed. Will the Congregationalists be "ready and desirous"?

The Eastern Churches have never allowed it, Confirmation being administered always on the same occasion as Baptism, but always before Holy Communion.

Whatever late corruption may have grown up amongst us in the West, the practice certainly has not Catholic sanction, unless indeed you are prepared to eliminate any consideration of the Eastern Churches as parts of the Catholic Church. What you are contending for is the very late Roman custom which I reject.

In view, therefore, of the history of Communion without Confirmation, the limiting provision to which you so confidently appeal would seem to give a formal sanction to a very late corruption which is condemned alike by the best Anglican and Roman authorities, and wholly by the East. Surely it is an unfortunate circumstance that the Convention should have passed and published to the world a resolution approving such a course.

With your arguments before me, I have made a careful comparison between the action of the two Houses. I find that the bishops did nothing in their original resolution except to express their interest, and to set in motion the machinery for the investigation of the merits of the proposals. They ventured no opinion, and recorded no judgment. The deputies, on the other hand, declared their willingness to take action to procure the Congregational ordinations, with certain limiting conditions which, I think, have been shown to be (with one exception) a sacrifice of principles.

The bishops did not prejudge the case, and commit themselves to legislation before any investigation was made, as did the deputies: I therefore find myself unable to accept your opinion. I believe that the original action of the bishops is to be commended, and that of the deputies condemned.

I think that you have doubtless realized ere this what is the real issue between us. You regard certain things as considerations of expediency, in respect to which it is legitimate to compromise. We regard these same things as principles, regarding which no compromise can be considered. There are many questions on which compromise is possible and wise and often necessary. Without a constant balancing of legitimate compromise, human life would be utterly blocked. But there are principles of truth involved in the present issue any compromise of which would be a violation of the sacred trust which has been committed to us as a national Church.

As I said in my query to Dr. Manning, no national Church in the history of Christendom has ever taken such a position regarding Confirmation as that which will be inevitable if these reservations go through in 1922. It will be a formal rejection of the apostolic teaching. *The question involved here is not that of Confirmation as a pre-requisite to Communion (important as that is), but of having any Confirmation at all.* This is the issue that has been thrust upon the Church.

Holy Cross, West Park, N. Y. SHIRLEY C. HUGHSON.  
January 5th. Superior O. H. C.

[Without desiring to review what Father Hughson has written above, with nearly all of which we are in entire agreement, we ought to say that if we misunderstood the article in *Holy Cross Magazine*, we regret it entirely; but since Father Hughson now affirms precisely the position as between the two sets of resolutions which we had understood the magazine article to affirm, it is perhaps not strange that we had placed that interpretation upon the article. We are simply amazed at the construction that Father Hughson puts upon each of the conditions in the resolutions adopted. Our understanding of the purport of each of them differs radically from his. But as the matter is elsewhere treated editorially, and will also be the subject of further editorial discussion, we shall not attempt to interpret any of them here. In the meantime Father Hughson is entirely justified in presenting thus strongly the practical issue, as contrasted with that which is presented by the resolutions, and it is an issue with which the Joint Commission is bound to deal. But we should not feel that that issue properly belonged in the resolutions of General Convention, and certainly these resolutions never were intended to cover the whole ground that must be covered by the Joint Commission—  
EDITOR L. C.]

#### TOWARD THE FOUNDATION OF UNITY [ABRIDGED]

To the Editor of *The Living Church*:

 AY a former lay deputy from the Green Mountain diocese, for many sessions of the General Convention, be permitted, through your columns, to contribute his mite to the present symposium that is so earnestly devoting itself to the cause of Unity?

And, *imprimis*, to assert, as do some, that the proposed Concordat with our Congregational brethren involves any sacrifice of principle, seems to me at least, to betray a grievous misapprehension. The only principle to be here considered is the principle of *inclusive brotherhood*, whose divine protagonist was the *Son of Man* incarnate in substance of our flesh. Surely, he that built the house is greater than the house, even though the house so dear to

us enshrines as its chief jewel the Book of Common Prayer, practically as inspired as are the Holy Scriptures themselves, of whose precious pages nine-tenths of it are composed, and which is doubtless a *vade mecum* with hosts of other Christians.

As perpetual trustees we hold the historic episcopate, but surely not to hug it selfishly to our bosoms as "our inestimable treasure". Indeed, a generation since, we offered it to the world as one of the articles in the famous Quadrilateral. But should we not now make haste to remember that that precious saying of the dear Lord of us all, recorded alone by St. Luke, as used by St. Paul, "It is more blessed to give than to receive", is no less binding in affairs ecclesiastical than in things material? "He that loseth his life shall save it."

This is our contribution to Church Unity that none other may claim to possess. And now, after long waiting, comes to us a very strong, consecrated, and representative body of Christian people, taking us at our word, and seeking assurance that our published dictum shall be something stronger than "a scrap of paper"—an iridescent dream. It is an utterly noble and challenging plea; and to deny it would be to argue ourselves recreant to our allegiance to the Prince of Peace. We are certified in Holy Writ that "he that doeth His will shall know of the doctrine", and also that "he that is not against us is on our part". The countless unrecorded graces and blessings that, for many generations, have alighted on the heads of our Christian brethren of other names should too often make us bow our craven heads in shame in the comparison.

What it seems to me, is above all things to be imperatively needed is a grand *venture of faith*, even though, at the time, it may seem to be a desperate venture. The shield of faith may prove to be one of the most potent weapons in the entire Christian armory. I mean such a venture of faith as has lately been manifested by the truly consecrated and far-seeing Bishop of London, in his manly endeavor to reach the great Methodist body, which sprang from the loins of the Church of England, and was lost by reason of her derelictions. Another, and a still higher dignitary of the English Church, the present Archbishop of Canterbury, closed the now famous Edinburgh Conference of a few years since with these pregnant words: "Should we all, brethren, be finally and truly united, and inscribe the word 'Missions' upon our banner, verily, there be some standing here who shall not taste of death till they have seen the Kingdom of God come with power!"

Another Lambeth Conference is soon to convene, to whose deliberations we may furnish a new note, in the year that commemorates the 300th anniversary of the Landing of the Pilgrims on Massachusetts Bay. And very soon thereafter is to occur another session of our General Convention, in the remote West of our great land. The Pilgrims came to this continent, obeying the dictates of their consciences, in resistance to the cruel Acts of Supremacy and Uniformity. Shall we not welcome them back, with vows of brotherhood, and a twentieth century message, at that session of 1922, on the opposite shore of our far Western Sea, where, first upon this continent, two score years before Plymouth, arose, under the doughty Sir Francis Drake, the worship of our Book of Common Prayer?

EDWARD LOWE TEMPLE.

Washington, D. C., January 1st.

#### SPIRITISM

To the Editor of *The Living Church*:

 READ your editorial of some weeks since, and the recent sermon by the Rev. G. C. Stewart, D.D., on the subject of Spiritism. But neither seems, to me, to touch the present phase of the matter. Formerly such communications were sought for from this side, but with those recorded in Brian King's *The Abolishing of Death*, in the *Cosmopolitan*, the article "Thy Son Liveth", by an unknown author in the *Ladies' Home Journal*, and Dr. Watson's *The Twentieth Plane*, the initiative was taken on the other side.

If I should go to a medium in order to get into communication with the departed, I should probably be the victim of fraud and deception, but it is another matter when messages come to me directly, as in the case of the writer of "Thy Son Liveth", without any attempt to get them. The editor of the *Ladies' Home Journal* vouches for the integrity of the writer of that article, so the account must be accepted as true, no matter how strange it is. It is very easy to dispose of the problem by attributing it to the agency of Satan, but that is hardly convincing. Dr. Watson's book, *The Twentieth Plane*, arouses several important theological questions, which make it difficult to harmonize with orthodox belief, but in spite of this it deserves serious and respectful attention.

I am quite prepared to believe that some extraordinary communications have been vouchsafed, as the peculiar condition arising out of the war has prepared the way for such. I am quite prepared to believe that the environment in which those who have

passed over find themselves is very similar in appearance to that which they have left. If the things that are seen are the shadows of the unseen, then this is more than probable. The better way to deal with the matter is not to denounce with anathemas or to ridicule, but to take the revelations which are given and compare them with what Scripture has revealed. Those given in *The Twentieth Plane* are decidedly heretical on the Deity of Christ and His Atonement, but this may prove nothing more than that the truth is not grasped any more quickly on the other side than on this, or that the experience of death does not alter a man's ideas and beliefs in the twinkling of an eye.

Estacada, Oregon, January 9th. UPTON H. GIBBS.

#### CONSTITUTION AND CANONS

To the Editor of *The Living Church*:

AY I be permitted through you to announce to the Church that the new edition of the Constitution and Canons is ready for delivery? Copies will be sent direct from this office postpaid on receipt of the price—75 cts. for the paper edition and \$1.25 for the cloth. Orders, to receive attention, must be accompanied by money order or check drawn to the order of Henry Anstice, Secretary. No bills can be sent out. Diocesan papers please copy.

To predict when the Journal can be expected from the bindery is as yet impossible—but due notice will be given. The old scale of prices has remained unchanged for many years and the new scale does not cover the actual cost of the books.

The Archbishop of Canterbury needs a bound copy of our General Convention Journal of 1874 to complete the set in the Lambeth Palace Library. If any of your readers has one to spare, I shall be grateful to receive it for him and forward it in the package which I am about to send him.

Church Missions House, HENRY ANSTICE,  
New York. Secretary.

#### EDUCATION AS TO MARRIAGE AND DIVORCE

[ABRIDGED]

To the Editor of *The Living Church*:

HE adverse reception given by the House of Deputies to the report of the Joint Commission on Marriage and Divorce was not only amazing, but a great disappointment. The recent education of both clergy and people by stern facts, or what in modern parlance would be called the "pragmatic" method, in regard to the remarriage of the so-called "innocent party", has been so constant and so forcible that many thoughtful people, apart from theological and ecclesiastical considerations, had come to look for better things from a House which three years before had only failed to pass the proposed amendment by a three and three-quarters' vote in the lay order. The explanation is given that the Convention of 1919 was composed of more new blood than any preceding one. It had therefore the defects of its qualities. The new men had no training in the subject. While eager, and energetic, and wise in certain directions, they had not given any serious thought to a matter which demands careful investigation and study, a subject, moreover, which lies at the very foundation of our social, religious, and national life.

My purpose in this letter is to say that I believe the time has come to organize a society for the distinct purpose of educating both our clergy and laity on the question, instead of leaving it to haphazard and desultory teaching or reading. It is neither desirable nor right that this matter should be left to any party or school of Churchmanship. It is the greatest and most pressing question of morals that the Church and the nation have to face to-day. I would therefore ask through your columns that any, whether laity or clergy, who feel this necessity should kindly communicate their wishes to me. . . .

Allow me to call attention to one other fact which is scarcely known among us to-day. The canon on our statute book which permits the marriage of the so-called "innocent party" originated in a "resolution" of the General Convention of 1808, in the infancy of the American Church, when this law-making body consisted of only two Bishops (White and Claggett), fourteen clerical and thirteen lay deputies! The only "States" represented were Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland—seven dioceses in all. At what time this resolution took the form of a canon I have not been able to discover.

And it was here "in a corner", in a mere handful of Churchmen, the majority of whom were certainly not too well learned either in theology or in history, that a revolutionary attempt was made to overturn the law of the whole Western Church from the beginning, of the whole Church in the first three centuries, and of the explicit teaching of the New Testament—all under a total misconception of that teaching, and of the sad and sure

consequences that we see to-day. The present attitude of the Eastern Church, dating as it does only from the fifth century or later, is easily explained by the malign influence of the court of New Rome.

If further reason for beginning an organized campaign of education on this subject were needed, I might quote the report of the number of divorce suits entered in New York County alone for the year 1919; fifty per cent. more than for the preceding year; 1,335 in 1919 as against 886 in 1918. And this is only for divorce proceedings. Still other suits for "legal separation" and for annulment have yet to be reported, "making a grand total of about 4,000 unhappy alliances sought to be corrected in the dying year" (*New York Evening Sun*, December 31, 1919).

I trust I shall have many and prompt responses to my request.

Summit, N. J., January 3rd.

WALKER GWINNE.

#### "AMERICA ON TRIAL"

To the Editor of *The Living Church*:

HOULD like to ask Sherwood Eddy how "the President has done almost all that one single man could do to kill the Treaty." It is easier to make an assertion than to prove it. As far as I have been able to follow this unfortunate international affair, President Wilson has done all that he can do toward the ratification of the Treaty and of the League of Nations.

If Professor Eddy's stand is that President Wilson by his zeal has hindered the Treaty and the League, that is more easily understood, though I think few would grant it. His simple, yet scholarly, writings and speeches on its behalf, his lavish expenditure of time and strength, would seem to convince almost any one that he was not only its whole-hearted advocate, but a noble one, and one whose utterances carried weight.

With the rest of Professor Eddy's article, I agree most heartily.

Hoboken, N. J., January 10th.

I. F. MCENNERY.

#### MUTUAL FIRE INSURANCE FOR THE CHURCH

To the Editor of *The Living Church*:

T a recent meeting our vestry was going over the matter of insurance on the parish property. The practical insurance man on the vestry made this remark:

"The Church in the United States could save a very large amount of money each year by organizing a mutual company for the exclusive purpose of insuring its own churches and rectories against fire."

The suggestion at least deserves consideration, and I pass it along to you. Other large organizations owning property all over the country insure themselves. Why should not the Church do the same thing? If it is good business for Standard Oil and the packers, it should be good business for us.

Very sincerely yours,

Mt. Clemens, Mich., January 8th. EDWIN K. BUTTOLPH.

#### IN APPRECIATION OF REV. HAROLD HAMILTON, D.D.

To the Editor of *The Living Church*:

T was with profound regret that I read of the death of the Rev. Harold Hamilton, D.D. The whole Church has lost a magnetic power. I was a student at Lennoxville when he was there as professor of pastoral theology, and his life was one of sweet and patient gentleness. One did not appreciate him at the time, but can now look back with happy memories upon his life and influence. He was a strong defender of the faith once for all delivered, and in these days when modernism is raising its head we miss his guiding hand. Every priest in the Church should study his two books, *The People of God*, as they are most helpful.

Yours sincerely,

Oneonta, N. Y., January 12th. R. AUGUSTUS FORDE.

#### WELFARE AT CAMP BENNING

To the Editor of *The Living Church*:

AM now connected with welfare work at Camp Benning near Columbus, Ga., and very anxious to get in touch with every member of our Church who may be assigned to this camp, whether officer or enlisted man. The 29th Infantry, U. S. A., is the regular unit stationed here. There is also in the infantry school the West Point Class of 1919. Will any rector, relative, or friend, who is able to give such information, kindly write the undersigned?

Columbus, Ga., P. O. Box No. 783,

January 9th.

HOBACE R. CHASE.

Camp Secretary.

# Church Kalendar



Jan. 25—Conversion of St. Paul. Third Sunday after Epiphany.

" 31—Saturday.

Feb. 1—Septuagesima Sunday.

" 2—Monday. Purification B. V. M.

" 8—Sexagesima Sunday.

" 15—Quinquagesima Sunday.

" 18—Ash Wednesday.

" 22—First Sunday in Lent.

" 24—Tuesday. S. Matthias.

" 25, 27, 28. Ember Days.

" 29—Second Sunday in Lent.

## KALENDAR OF COMING EVENTS

Jan. 25—North Texas Dis. Conv., Church of the Holy Spirit, Coleman.

" 27—Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago, Ill.

" 27—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.

" 27—Kentucky Dioc. Conv., Christ Church Cathedral, Louisville.

" 27—Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.

" 27—Pittsburgh Dioc. Conv., Trinity Church, Pittsburgh, Pa.

" 27—Provincial Synod (Second) New York and New Jersey, Newark.

" 27—Southern Ohio Dioc. Conv., Christ Church, Cincinnati.

" 28—Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles, Calif.

" —Erie Dioc. Conv., Trinity Church, Warren, Pa.

" —Maryland Dioc. Conv., Church of St. Michael and All Angels, Baltimore.

" —Nevada Dist. Conv., Reno.

Feb. 3—California Dioc. Conv., Grace Cathedral, San Francisco.

" 3—Olympia Dioc. Conv.

" 4—Vermont Dioc. Conv., St. Michael's Church, Brattleboro.

" 5—Consecration Bishop of the Canal Zone, Grace Church, Madison, Wis.

" 9—Arizona Dist. Conv., Phoenix.

" 10—Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.

" 10—Northern Indiana Dioc. Conv.

" 11—Asheville Dist. Conv., Trinity Church, Asheville, N. C.

" 11—Colorado Dioc. Conv., Pueblo.

" —Sacramento Dioc. Conv., Sacramento, Calif.

THE REV. CARROLL E. HARDING is rector of St. James' parish (P. O. Tracy's Landing, Anne Arundel county), Maryland, and should be so addressed.

THE REV. CHARLES JARVIS HARRIMAN, curate of St. Stephen's Church, Providence, R. I., is to be the new rector at St. Paul's Church, Portsmouth, and will take up his duties there at the beginning of Lent.

THE REV. J. W. HEYWARD should now be addressed at 425 Fifth avenue East, Kalispell, Mont.

THE REV. STEPHEN F. HOLMES, recently retired from the rectorship of St. John's Church, Pleasantville, N. Y., has been elected by the vestry rector-emeritus of that parish.

THE REV. EDWIN S. LANE of Philadelphia has become locum tenens at the Church of the Epiphany, Los Angeles.

THE REV. WILLIAM J. MACCARTNEY should be addressed at 1303 Charles street, North La Crosse, Wis.

THE REV. CHARLES F. MAGEE is assistant at St. John's Church, Charleston, W. Va., with charge of St. Luke's Chapel, St. James' (colored) Mission, and St. Mark's Church, St. Albans.

THE REV. THEODORE D. MARTIN, formerly of Worcester, Mass., is now settled at Hebron, Conn., and should be addressed at St. Peter's Rectory.

AFTER February 1st the business office of the Rt. Rev. JOHN N. MCCORMICK, D.D., and of the diocese of Western Michigan, and the diocesan paper, the *Church Helper*, will be removed from St. Mark's parish house to the Kelsey building, Pearl and Ottawa streets, Grand Rapids, Mich.

THE REV. LOUIS A. PARKER has accepted a call to Trinity Church, Victoria, Texas, and entered upon his duties with a midnight celebration of the Holy Communion, New Year's Eve. Mr. Parker's mother is with him.

THE REV. HERBERT M. PECK, formerly of Philadelphia, is now rector of St. Philip's Church, Armour, S. Dak., and should be so addressed.

THE REV. J. FREDERICK SEXTON, rector of St. James' Church, Westville, Conn., has been granted two months' vacation, during part of which he will assist Mr. James Moore Hickson in his Christian healing missions.

THE permanent address of the Rev. CHARLES A. TIBBALS is 101 Princeton avenue, Swarthmore, Pa., and not as given in *The Living Church Annual*.

THE REV. ALFRED W. TREEN, formerly of Detroit, has become rector of St. Alban's Church, Superior, Wis., with address at 1408 Cummings avenue.

BISHOP TYLER of North Dakota has appointed the Rev. W. M. WALTON to act as secretary in the place of the Rev. L. G. MOULTRIE who has accepted work elsewhere. All communications should be addressed to the new secretary at Wahpeton, N. Dakota.

SINCE January 10th the Rev. JOHN DURHAM WING, D.D., rector of Christ Church, Savannah, Ga., has been in the diocese of Mississippi, having been sent there by the Central Committee to assist in the Nation-wide Campaign. The Ven. F. NORTH-TUMMON is in charge of the parish.

THE REV. RAYMOND WOLVEN, recently returned from France where he worked for a year and a half in the *Foyer du Soldat* with the French army, has been appointed to the staff of the Cathedral of All Saints, Albany, with general oversight of the boys' and young men's work, and the department of Social Service.

THE REV. OSCAR WOODWARD ZEIGLER should be addressed at 31 S. Stricker street, Baltimore, Md.

## ORDINATIONS

### DEACON

OHIO.—On December 23, in St. Philip's Church, Cleveland, Mr. GEORGE BAILEY was ordained to the diaconate by the Rt. Rev. William A. Leonard, D.D. The presenter was the Rev. Wallace M. Gordon and the preacher the Ven. Archdeacon Abbott.

### PRIESTS

QUINCY.—At St. Stephen's Church, Pittsfield, Illinois, on January 14th, the Rev. FRANKLIN COX ST. CLAIR, by Bishop Fawcett, the Rev. George Long being preacher and epistoliter and the Rev. Harold L. Bowen gos-

peller. The Rev. William L. Essex read the Litany. The Rev. Mr. St. Clair is priest in charge of St. Andrew's Church, Peoria.

SOUTHERN FLORIDA.—In St. Barnabas' Church, DeLand, Fla., the Rev. WM. B. HAYS was advanced to the priesthood on the Second Sunday in Advent. The sermon was preached by the Rev. Luther Pardee, and the candidate presented by the Rev. W. H. Cresson. The Rev. Harry L. Taylor, Ph.D., also assisted in this service. The Rev. Mr. Hays continues in charge of the missions at Titusville and New Smyrna.

SOUTHERN VIRGINIA.—On Tuesday, January 13th, in St. Paul's Church, Norfolk, Virginia, the Rev. FRANCIS BLAND TUCKER was ordained to the priesthood. The Bishop of the diocese ordained, and was assisted in the service by the Bishop Coadjutor and the Bishop of Kyoto. The Rev. Herbert N. Tucker presented the candidate. The sermon was preached by the Bishop of Kyoto. Assisting in the service and the laying on of hands were the clergy of Norfolk and Portsmouth and the Rev. Dr. Bell of the Theological Seminary.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, *including name and address*, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## DIED

CANFIELD.—Entered into rest on December 30, 1919, at Arlington, Vt., Miss MARTHA HULME CANFIELD, daughter of the late Rev. Eli H. Canfield, D.D., and Martha Hulme Canfield and the sister of the late Dr. James Hulme Canfield, Librarian of Columbia University, New York City. Burial services were held in St. James' Church, Arlington, Vermont, January 2nd. Interment in the Old St. James' Church yard, adjoining the church.

FINN.—Entered into life eternal December 22, 1919, at "The Haven", Collegeport, Texas, the Rev. JAMES BARTON FINN, who resigned from his parish church, because of ill health, May 1st, after a rectorate of eight years. Interment in Palestine, December 26th.

"For all the saints who from their labors rest!"

FORD.—Entered into Paradise from her home in Binghamton, N. Y., on December 29, 1919. SARAH TOWNSEND MILLER, widow of the late Charles L. Ford and mother of the late Henry R. Ford, the Misses Frances C. and Elizabeth T. Ford, and the Rev. Charles H. L. Ford, chaplain of St. John's School, Manlius, N. Y. Mrs. Ford was one of the founders of Trinity Memorial Church, Binghamton, N. Y., and very active in all its work.

"Having a conscience void of offence toward men, in the communion of the Catholic Church, in favor with Thee, our God, and in perfect charity with all the world."

HOWELL.—Mr. EDWIN F. HOWELL, a vestryman and formerly treasurer of St. James' Church, Brooklyn, N. Y., on January 6th. Born in Newfoundland, he was for several years chief operator of the Western Union Telegraph Company's New York office, and was the founder of the Land Bank of New York. Funeral in St. James' Church, on January 8th.

KELLOGG.—Suddenly, on Saturday, January 3rd, FRANK ALBERT, beloved husband of Carrie Kilbourne KELLOGG, of 1385 E. 17th street, Brooklyn, N. Y. Funeral on January 5th, at the Church of St. Mary the Virgin, New York.

"Blessed are the pure in heart."

RANNEY.—Entered into life eternal on January 10th, at his home in Pasadena, California, HENRY COLLINGS RANNEY, aged 88 years, in the full communion of the Holy Catholic Church, in a sure and certain hope of everlasting life.

"The souls of the righteous are in the hands of God."

## THE LIVING CHURCH

**RITCHIEY.**—On January 9th, in Pittsburgh, Pa., ELLEN CUDDY RITCHIEY, wife of William J. Ritchiey. Mrs. Ritchiey was a member of Trinity Church, and treasurer of its Woman's Missionary Society for a long term of years. Funeral services at her residence, on January 12th, conducted by the Rev. Dr. E. S. Travers. She is survived by her husband, one daughter, Mrs. Oliver J. Robling, four grandchildren, two sisters, Mrs. Mary A. Lang and Miss Jane Cuddy, and two brothers, John B. Cuddy—all resident in Pittsburgh—and James S. Cuddy, of Los Angeles, Calif.

**TEMPLE.**—On January 17th, LUCY GRAVES TEMPLE, beloved wife of Edward Lowe Temple, and mother of Edith Graves and Edward Clarence Temple, aged 76 years. Interment at Rutland, Vt.

"Having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee, our God; and in perfect charity with the world."

## WANTED

## POSITIONS OFFERED—CLERICAL

**A** N ASSISTANT PRIEST WANTED. Catholic; young, between 25 and 30 years; able to train choir; Gregorian chants. For particulars address CANON MACKAY, Sandys, Bermuda.

## POSITIONS WANTED—CLERICAL

**E**X-CHAPLAIN WILL SPEND COMING year in England and France in literary work. Will act as tutor and companion to one or two young men or conduct small party of adults. Address CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST, RECTOR OF LARGE PARISH, FOR family reasons desires change to milder climate. Strong Churchman. Good organizer and preacher. Successful in Sunday school work. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

**Y**OUNG PRIEST DESIRES PARISH. Strong and healthy. Sound Churchman. Good preacher. Men's work a specialty. Has served in the war overseas. Address F. V., care LIVING CHURCH, Milwaukee, Wis.

**A**N ARCHDEACON IN THE SOUTH would like summer supply work for two months near New York; Long Island preferred. Apply ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

**M**ISSIONARY PRIEST (49), MARRIED, Catholic Churchman, seeks city curacy or parish; good references. Address ANGELUS, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—MISCELLANEOUS

**R**ESIDENT TEACHER WANTED AT THE Episcopal Church Home, Penn avenue and Fortieth street, Pittsburgh, to instruct children from first to fourth grade. Must live in the home and have some knowledge of music. For further information as to salary, etc., write to Miss JULIA M. HARDING, Hotel Kenmawr, Shady avenue, Pittsburgh, Pa.

**O**RGANIST AND CHOIRMASTER WANTED for Southern parish. Good trainer essential. Salary \$1,200. Splendid field for teaching. Unmarried man preferred. Give references. Address SOUTHERN, care LIVING CHURCH, Milwaukee, Wis.

**N**URSE WANTED FOR INSTITUTION IN country. Graduate preferred, but must have some hospital experience. Address NURSE, care LIVING CHURCH, Milwaukee, Wis.

**N**IIGHT CARETAKER WANTED FOR institution in country. No objection to woman with one child. Address CARETAKER, care LIVING CHURCH, Milwaukee, Wis.

**O**PPORTUNITY FOR YOUNG MAN to serve the Church while studying for orders; or for young clergyman. Address Box 611, Alamosa, Colorado.

**P**ARISH VISITOR WANTED—Address the Rev. BENJ. F. J. IVINS, St. Luke's Parish House, Kalamazoo, Mich.

## POSITIONS WANTED—MISCELLANEOUS

**R**EFINED WOMAN WITH HOSPITAL training—experienced in institution work—wants position as superintendent. Understands buying, management, nurses, servants; knowledge of bookkeeping, typewriting. Would consider companion or church work. Prefer vicinity Albany or Buffalo. Fine credentials. Address PARISH WORKER, Box G, St. Agnes' School, Albany, N. Y.

**C**ATHOLIC PARISH-VISITOR WITH experience and training, prepared also to hold Bible classes and lecture on Church History and the Prayer Book, would like position in Catholic parish. Having private means would accept moderate stipend. Address CATHOLIC WORKER, care LIVING CHURCH, Milwaukee, Wis.

**K**INDERGARTNER DESIRES POSITION as teacher in Church school from next fall. Has had six years' experience in private school in home town; can do clerical work. Graduate Wheelock Training School, Boston, Mass. Address W. T. S., care LIVING CHURCH, Milwaukee, Wis.

**C**ATHEDRAL-TRAINED ORGANIST; Choirmaster of exceptional ability; desires change near Boston or New York. Highest references. English diploma. Address AULOS, care LIVING CHURCH, Milwaukee, Wis.

**R**EFINED CHURCHWOMAN OF BROAD experience desires position as Church worker and parish visitor. Highest references. Address PARISH VISITOR, care LIVING CHURCH, Milwaukee, Wis.

**A** TRAINED AND EXPERIENCED CHURCH worker would like a position on the Pacific coast. References supplied. Address PACIFIC, care LIVING CHURCH, Milwaukee, Wis.

**E**XPERIENCED CATHOLIC CHURCH-worker would like position in California. Address V. K., care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**A**USTIN ORGANS.—CONTRACTS THIS year indicate increasing admiration for and confidence in AUSTIN organs. Tonally rich and authoritative, structurally unchallenged, they find new friends continually. Melrose memorial organ just opened considered a triumph. Details on request. AUSTIN ORGAN CO., Hartford, Conn.

**C**ATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk bursa and veil, \$15, \$20. Address Miss MACRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

**A**LTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**O**RGAN.—IF YOU DESIRE organ for Church, School, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

**P**PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

## UNLEAVENED BREAD—INCENSE

**A**LTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**S**AIN'T MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

## CLERICAL OUTFITS

**C**LERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford), England.

## BOARDING—ATLANTIC CITY

**S**OUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

## BOARDING—NEW YORK

**H**OLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the SISTER IN CHARGE.

## TEA ROOM—NEW YORK

**T**HE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75¢; dinner \$1.25.

## HOSPITALS—NEW YORK

**S**T. ANDREW'S CONVALESCENT hospital, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

## MISCELLANEOUS

**L**OOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book, 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

**T**RAINED NURSE WITH BEAUTIFUL home will board and care for chronic cases, or elderly men or women. Address PROFESSIONAL, care LIVING CHURCH, Milwaukee, Wis.

**F**LORENTINE CARDS, REPRODUCTIONS of the great masters, in colors (including Madonnas), Fra Angelico's angels in sets. Address C. ZARA, Box 4243, Germantown, Pa.

## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

## LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

## SERMONS FOR LAY READERS

IN RESPONSE to appeals from former Governor L. Bradford Prince of New Mexico, a generous number of clergy have contributed to the Church Lay Readers' League manuscript and book sermons of excellent variety and ability. In particular there have come from Mr. B. Minor of Virginia, an aged scholar, wonderfully interesting expositions of the Gospels and Collects. Lay readers in want of addresses and sermons can be furnished with them. After use sermons can be returned and others drawn. Any readers needing sermons may address the LAY READERS' LEAGUE at Room 412, 70 Fifth avenue, New York.

## PREAMBLE AND RESOLUTIONS

(Adopted at a meeting of the Executive Committee of the Churchmen's Alliance, held in the City of New York on the eleventh day of December 1919.)

WHEREAS, the General Convention of the Protestant Episcopal Church in the United States of America, recently assembled in the City of Detroit, adopted a preamble and resolutions in respect to the "Proposals for an Ap-

proach towards Unity"—otherwise known as the "Concordat", and

WHEREAS, in said Preamble and Resolutions of said General Convention it is plainly stated that the said Protestant Episcopal Church thereby declares its willingness to initiate action that may make possible the purposes of said Proposals; and

WHEREAS, it is well known that said Church did not and could not so declare, being by its own Constitution expressly limited in that respect and effectually debarred therefrom at least until, by amendment which cannot be made until 1922, said Church might release itself therefrom if it should be at that time so disposed; and

WHEREAS, the limitations of the Constitution which so bound the Church also bound its delegates, its said Convention, and each House thereof; and

WHEREAS, by the language of the said Preamble and Resolutions the purposes of the said Proposals are expressly recognized as possible or as capable of being made possible, notwithstanding that many eminent authorities in the Church and a substantial part of its membership regard such purposes as impossible and incapable of being made possible because in conflict with principles of Catholic Faith and Order; and

WHEREAS, said Preamble and Resolutions were adopted at a time and under circumstances permitting of no opportunity to members of the Church to be heard on the momentous issues involved through their delegates duly elected on such issues, in accordance with the plain intent of said Constitution and with all that is fair and equitable; Now be it

I. *Resolved*, that the Executive Committee of the Churchmen's Alliance does hereby respectfully but firmly record its protest against the assertion in said Preamble and Resolutions that "this Church declares its willingness" as aforesaid, as an assertion made in grave error and, however inadvertent, directly contrary to the plain facts of the case, in violation of the Constitution, unfair to the membership of the Church, and misleading to the public. Be it further

II. *Resolved*, that this Committee does hereby respectfully but firmly record its protest against the action of said Convention as a pre-judgment, inadvertent though it may be, of the momentous issues involved and a deprivation of the Constitutional rights of those members of the Church who hold the purposes of the Proposals impossible and incapable of being made possible; and it is further

III. *Resolved*, that a copy of this preamble and resolutions be mailed by the Secretary to each member of each House of said General Convention.

## MEMORIALS

### MARY ELIZABETH ALDRICH DUDLEY

By unanimous action the clergy of the clericus desire to express to the family of the late Mrs. MARY ELIZABETH ALDRICH DUDLEY their heartfelt sorrow and sympathy in the bereavement which has come to them. For them our prayers have been offered to the God of all comfort that He will keep them and sustain them in their distress.

We also wish to set forth our deep appreciation of the many years of loyal and faithful service rendered by Mrs. Dudley to the diocese and the Church at large. Many things remain to reveal the depth of her interest, and the unmeasured acts of her loving generosity. Numerous difficult things were made possible by her timely and unfailing assistance. By her many burdens were lightened and many cares dispelled.

To no worthy appeal was Mrs. Dudley ever insensible. The success of every worthwhile object far more than is known owes its advancement to her encouragement. Ever thoughtful of others, ready always to counsel and co-operate, an unwearied friend of the needy, a staunch supporter of every diocesan aim and necessity, our most genuine tribute remains far too inadequate to record and express all we owe and feel.

We shall be richer for the memory due one so forgetful of self, so mindful of others, so kindly disposed toward all, as to carry with them an example and an inspiration to us who keep on at our own tasks.

Louisville, Ky., January 7th.

E. W. HALLECK,  
Secretary of the Louisville Clericus.

### WILLIAM FRANCIS BENNETT JACKSON

When, on January 6, 1920, WILLIAM FRANCIS BENNETT JACKSON, priest for well-nigh 60 years, passed from St. Matthew's Rectory, Kenosha, Wisconsin, into the Life Eternal, one of the most picturesque and gifted

personalities among the American clergy vanished from our sight.

Mr. Jackson was born in Boston on January 24, 1836. His father was a vestryman of St. Stephen's Church, Boston. Mr. Jackson was educated at the Quincy School, Phillips Academy, Exeter, and Harvard University. He then entered the General Theological Seminary whence he was graduated in the class of 1860. Receiving deacon's orders from Bishop Horatio Potter, he embarked for the Pacific coast to work under Bishop Scott of Oregon, and Bishop Kip of California by whom he was made a priest. He was one of the first missionaries of the Episcopal Church on the Pacific coast. He was in close touch with pioneer life and history. The journeys across the Isthmus, the events of the first days of California adventure, and its literary side, its associations with Bret Harte and Joaquin Miller, gave Mr. Jackson an atmosphere of vivid romance.

Later he served in Glastonbury, Conn., Danville, Ky., St. Paul's, Springfield, Ill., and the Church of the Saviour, Chicago, places in which he left deep and lasting impressions.

In 1873 Mr. Jackson's reputation as a pastor and preacher called him to Philadelphia, where for seven years he labored as coadjutor of two eminent priests of their day, the Rev. Richard Newton, D.D., and the Rev. William Rudder, D.D.

In 1880 the important work of the Free Church of St. James, Providence, called for Mr. Jackson where he spent seven years as rector. During this time he was one of the chief editorial writers on the Providence *Journal*, besides contributing book reviews and special articles of great value. From 1887 to 1905 Mr. Jackson was attached to the clerical staff of St. Stephen's Church, Providence, generously giving his services, and gratefully appreciated by priests and people.

As a Churchman, Mr. Jackson was of the old Tractarian type; sound in the Faith, of blameless life, of exquisite taste and skill as a writer, he was always admired and listened to with delight and profit. Few of our clergy could rank with him in culture. To the very end of his life the most fastidious congregations sought him when he appeared in the pulpit. The beauty of his thought and the charm of his manner made him always welcome. He presented the many-sidedness of the ideal priest. Besides his excelling as a preacher, he was an excellent musician. He retained his interest in sports to the last. He was a notable fisherman. He lived a simple, joyous life and he died as he lived—in the peace of God. He left three children, James Craik Jackson of Tennessee, Julian Jackson of St. Louis, and Mrs. Anna Waterman McCoy, wife of the Rev. Charles Everett McCoy, rector of St. Matthew's, Kenosha. A number of grandchildren also survive him.

As we bid this faithful priest adieu one fact about him stands preëminent: With all his gifts and leading qualities he was a man of marked humility. He never sought nor seemed to court preferment or high place. He was content to find place to serve God in lowliness. And God has given him a long life, and a place among the blessed. May we follow in his train.

GEORGE MCCLELLAN FISKE.

### EDWARD LOUIS STEPHENSON

*Resolved*, That in the death of Mr. EDWARD LOUIS STEPHENSON, the Church in Southern Ohio, and particularly the Cathedral Chapter, has lost a valuable and faithful member. Always eager to be of service, ready with his time and energy and resource at every call of the Church, he was a splendid example of that type of layman who regards the business of the Church as of equal importance with his private business.

He was a vestryman of Calvary Church, Clifton, a member of many diocesan conventions and of one General Convention, served for many years on the Cathedral Chapter and the executive committee of the Cincinnati Convocation, was a member of the Episcopal Endowment Committee and of the Finance Committee of convention. He was also chairman of the Convention Committee which secured the Episcopal residence for the diocese.

In recording our gratitude for his devoted service and our appreciation of his earnest labors in the diocese, we desire to express our deep sympathy with his family deprived of so loving and devoted a headship, and to re-assure them, even as we do ourselves, of the Christian's faith which leads us to believe that he who so faithfully served his Lord in the Church Militant will be counted worthy to serve Him in the Church Triumphant, and so will continue to minister to us who are the heirs of eternal life.

F. L. FLINCHBAUGH,  
S. B. PURVES,  
Committee, for the Cathedral Chapter.

## QUIET DAYS

**New York.**—A quiet day for men will be held at the Church of St. Mary the Virgin, New York City, on Monday, February 23rd. Conductor, the Rev. J. G. H. Barry, D.D. Application should be made to Dr. BARRY at 144 West Forty-seventh street, New York City.

**STAATSBURG, N. Y.**—Father Huntington will conduct a quiet day, in preparation for Lent, for the clergy of Dutchess county, New York, at Staatsburg, on Wednesday, February 11th.

If the time and place are convenient for other priests, they will be most welcome, and provision for their entertainment over Tuesday night may be secured by writing to the rector of the parish, the Rev. W. C. PATTERSON.

## RETREATS

**BOSTON.**—There will be a retreat for associates and other ladies at St. Margaret's Convent, 17 Louisburg square, Boston, Mass., on February 4th; Conductor, the Rev. J. G. H. Barry, D.D.

**PHILADELPHIA.**—A retreat for women will be held on Thursday, January 29th, under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, Twentieth and Cherry streets, Philadelphia; conductor, the Rev. Father McClenahan. All desiring to attend please notify SECRETARY, S.C.H.C., 2222 Spruce street, Philadelphia, Pa.

## CHURCH SERVICES

### CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 8:30, and 11.

## BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

**Longmans, Green & Co.** Fourth avenue and Thirtieth street, New York City.

*Musings on Faith and Practice.* By H. H. Montgomery, D.D., D.C.L., Sometime Bishop of Tasmania, Late Secretary of the Society for the Propagation of the Gospel in Foreign Parts, Prebendary of St. Paul's Cathedral, Prelate of the Order of St. Michael and St. George. Net \$1.25.

*From Theosophy to Christian Faith.* A Comparison of Theosophy with Christianity. By E. R. McNeile. With a Preface by the Rt. Rev. Charles Gore, D.D., Late Bishop of Oxford. Net \$1.50.

**Morehouse Publishing Co.** 1801 Fond du Lac avenue, Milwaukee, Wis.

*Broad Church Theology.* Its Limitations and Defects. By W. J. Sparrow Simpson, D.D. (Handbooks of Catholic Faith and Practice Series.) Price \$1.35.

*The Book of Genesis.* For Bible Classes and Private Study. By Samuel A. B. Mercer, Ph.D., D.D., Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the *Anglican Theological Review*. (Biblical and Oriental Series.) Net \$1.25.

*Religious and Moral Ideas in Babylonia and Assyria.* By Samuel A. B. Mercer, Ph.D. (Biblical and Oriental Series.) Net \$1.50.

**A. R. Mowbray & Co., Ltd.** London. Morehouse Publishing Co., Milwaukee, Wis., American Agents.

*The Sacrifice of the Best and Men's Attitude Towards It.* By E. Tyrrell-Green, M.A., Professor of Hebrew and Theology, St. David's College, Lampeter. Net \$1.15.

*The King's Daughters.* A Book of Devotion for Girls. By Julian M. Boys, M.A. Principal of St. Margaret's School, Bushey. With Foreword by the Rt. Rev. the Lord Bishop of London. Net \$1.15.

*The Christ and His Critics.* An Open Pastoral Letter to the European Missionaries of His Diocese by the Rt. Rev. Frank Weston, D.D., Bishop of Zanzibar. Net \$2.70.

*The Art of Public Worship.* By Percy Dearmer, M.A., D.D. Net \$2.00.

## THE LIVING CHURCH

*Growth of Religious and Moral Ideas in Egypt.* By Samuel A. B. Mercer, Ph.D., D.D. (Biblical and Oriental Series.) Net \$1.50.

S. P. C. K. London. The Macmillan Company, New York City.

*Watch and Pray.* A Simple Manual of Instruction and Prayers for Working Lads. By A. C. Danter.

The Macmillan Company, New York City.

*The American Cathedral.* By the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of the Diocese of Massachusetts. Price \$1.00.

## KALENDARS

*The Woman's Press.* 108 East 22nd street, New York City.

*The Modern Readers Calendar.* 1920.

## PAMPHLETS

*The Episcopal Society of Philadelphia.*

Bishop White and the American Episcopal Church.

*A Sketch of the Beginnings of the Church in the United States.* Prepared by Eleanor E. Wright, Secretary of the Episcopal Tract Society. Recommended as for other purposes for use in the more advanced classes of Sunday schools.

## PAPER COVERED BOOKS

A. R. Mowbray & Co. Ltd. London. Morehouse Publishing Co., Milwaukee, Wis., American Agents.

*The Churchman's Year Book and Encyclopedia.* 1920.

*Sacrifice and Some of Its Difficulties.* By Walter J. Carey, M.A., Chaplain, R.N., Warden of Bishop's Hostel, Lincoln. Author of *Prayer and Some of Its Difficulties*. Net 70 cts.

*The Plain Man's Book of Religion.* Being a simple statement of the Christian Faith, by W. W. Randolph, D.D., Canon of Ely. Net 65 cts.

Longmans, Green and Co. Fourth avenue and 30th street, New York City.

*The Christian Year in War Time.* By Edward Shillito. Author of *The Omega and Other Poems, Looking Inwards, Through the War to the Kingdom*. Net \$1.00.

*Doctrinal Unity.* Being an Enquiry into the Rules of Interpretation. By Narthex. Net \$1.00.

*Preparation for Confirmation.* Fifty Lessons for Children Approaching the Age for Confirmation. By the Rev. Canon Bater, M.A., Principal of the Lichfield and Southwell Diocesan Training College, Derby. Suitable for use in (a) Elementary, Secondary, and High Schools as part of the Religious Knowledge Syllabus. (b) Sunday Schools and Junior Catechisms. With Forewords by the Bishops of Lichfield and Southwell. Net \$1.40.

The S. P. C. K. London. The Macmillan Company, New York City. American Agents.

*The Holy Spirit's Work in the Holy Catholic Church.* By H. Maynard Smith, Vicar of Holy Trinity, Malvern. Author of *Lectures on the Epistle of St. James*, etc.

## Mobilization Day and After

**M**ANY missions and parishes continue to triumph over obstacles and to reach the financial goal set before them; offers of personal service are numerous and for every field of work; new parishes and missions and new dioceses continue to enter into the Campaign. Not many fields report failure, and many which have not yet succeeded wholly continue to strive.

**ALABAMA.**—Four mission churches in the convocation of Mobile have exceeded their quota: Toulminville, quota \$143, pledges \$300; Whistler, quota \$215, pledges \$240; Oakdale, quota \$59, pledges \$72.80; Oak Grove, quota \$250, pledges \$297. These do not include items of local support. All Saints' Church, Mobile, has pledged its quota of \$2,300.

**CENTRAL NEW YORK.**—All Saints', Syracuse, pledges for all purposes \$5,062, an increase of 40%; an increase in local support of \$1,800, with fifteen new subscribers.

**CHICAGO.**—St. Mark's Church, Evanston, has pledged about \$18,000 for the Campaign during the coming year.

**CONNECTICUT.**—St. John's Church, East Hartford, pledges for general purposes, \$1,361.50; increase for local support, \$615.60.

**DELAWARE.**—Emmanuel Church, New Castle, increased its pledges by 100%. Income for parish and diocese increases from \$900 to \$2,800; for general missions, from \$400 to \$1,300. The rector's salary is increased and steps are taken to abolish pew rent. Over three-quarters of the parish signed service cards.

**FOND DU LAC.**—With its campaign about half finished, St. James' Church, Manitowoc, reports an increase of 400% for general purposes. The rector's salary has been increased by \$300. St. Paul's Cathedral, Fond du Lac, gained fifty-one contributors to parish support and thirty-nine to general missions. Total pledges before the Campaign amounted to \$3,145.05; after the Campaign, \$5,953.44.

**KENTUCKY.**—St. Paul's Church, Henderson, \$3,736.20 for general purposes, an increase of \$382.84 for local support; eighty-three new subscribers listed, although canvass is not complete.

**LONG ISLAND.**—St. George's Church, Brooklyn, pledges of \$755 for general pur-

poses, an increase of \$500; increase for local support, \$900. Church of the Holy Spirit, Brooklyn, \$2,500 pledged for general purposes, an increase of \$800 for local support, with 100 new subscribers. Christ Church, Lynbrook, \$2,500 for general purposes, an increase of 110%; increase in local support, \$1,100. This will make the mission an independent parish within the year.

**MARYLAND.**—Old St. Paul's, Baltimore, has attained its goal and its full amount asked for missions, \$24,000, and for parish support, \$14,000, with at present 525 subscribers for amounts ranging from one dollar to \$1,500. St. Paul's Chapel has over-subscribed its quota of \$1,200.

**MILWAUKEE.**—St. Andrew's Church, Milwaukee, reports an increase of 50% in its pledges for general purposes, with an increase of \$218.40 for local support. The Church of the Redeemer, Superior, increase for local and general purposes, 75%; number of subscribers increased 100%. The Church of St. John Chrysostom, Delafield, increase for general purposes, about 20%.

**NEW HAMPSHIRE.**—St. Paul's Church, Concord, increased its parochial pledges from \$3,800.60 to \$6,513; for missions from \$850 to \$4,839; number of pledges from 135 to 329. Church of the Good Shepherd, Nashua, increased its parochial pledges from \$3,690 to \$6,300; for missions from \$890 to \$4,309, their quota being \$4,247, nearly 407% increase; parish pledges increased from 140 to 225; for missions from 110 to 216. St. Thomas' Church, Dover, \$1,733 on a quota of \$2,310; for parish support, \$2,434. St. James' Church, Keene, increased its 1900 quota of \$500 to \$1,415 on an apportionment of \$1,666, with other reports still to come. St. Barnabas' Church, Berlin, till recently a mission, overstepped its quota, giving \$2,610 for missions.

Trinity Church, Claremont, increased pledges for missions from \$361 to \$1,777; for parish work from \$1,850 to \$2,351; pledges from 91 to 171. St. James' Church, Laconia, a mission, increased its gifts for missions from \$102 to \$621; for parish support from \$632 to \$1,082. Trinity Church, Tilton, \$1,000 for missions as against \$215 last year. One of its missions, St. Jude's, Franklin, pledged \$400 for missions on a quota of \$582. St. Luke's Church, Woodville, another mission, increased its missionary gift from \$57 to \$357; local support from \$399 to \$1,008; pledges from 48 to 86. Christ Church, Ex-

eter, doubled its last year's pledge of \$225. St. Andrew's, Manchester, a mission, \$575 for missions, enough to make it an independent parish. Christ Church, Salmon Falls, one of the smallest missions, increased from \$23 to \$155 for general work and from \$304 to \$500 for local support. Some other parishes have attained their quotas.

**NORTHERN INDIANA.**—The parish at Hammond exceeds its quota for both local and general work. The rector's salary has been increased and the parochial committee has been made permanent. The Church at Gary has passed its quota for both parish and general work. The churches at Delphi and at Kokomo also went over, as did Gas City and Marion. The Church at Wayne raised \$11,736. Howe, with a quota of \$198, raised \$405. The church at Michigan City did not reach its quota but the canvass showed three times as much subscribed for missions as ever before.

**PENNSYLVANIA.**—Returns from 25% of the parishes and missions are generally disappointing, but the diocese will continue its work energetically. All Hallows', Wynnote, general purposes, \$200, an increase of 300%; and \$2,000 increase for local support; 110% increase in number of subscribers.

**PITTSBURGH.**—Christ Church, Greensburg, pledges \$1,135 for Missions, an increase of 50%. Church of the Advent, Jeannette, \$2,337, about \$1,000 more than before; local support increased by \$600.

**RHODE ISLAND.**—St. Philip's Church, Crompton, almost doubled its pledges for parish and general work, with fifty-one new workers. Christ Church, Lonsdale, has forty-six new workers and more than trebled its pledges for Church extensions. Christ Church, Westerly, has 228 new pledges for parish expenses and 124 for general work, doubling its pledges for the latter purpose. St. Luke's Church, East Greenwich, with two canvasses since October 5th, has found seventy-five new pledges for parish expenses, and ninety-two for Church extension, ninety-five people offering for personal service. Emmanuel Church, Manville, reports thirty-eight new workers and a threefold gain in gifts to Church extension. Church of the Transfiguration, Edgewood, more than doubled its pledges for Church extension, as did St. Thomas', Providence. St. John's Church, Newport, increased its parish sup-

(Continued on page 411)

## ANNUAL CONVENTIONS

### SUMMARY

DELAWARE elected Bishop Thomas of Wyoming to succeed Bishop Kinsman. See report on page 392.—INDIANAPOLIS passed a resolution urging upon the Senate speedy and favorable action on an effective League of Peace. The date of annual meeting was set for the fourth Wednesday in January.—The Synod of QUINCY was presided over by the convalescent Bishop. It chose Galesburg as its permanent meeting place, and provided a less unwieldy board of trustees of funds and properties.—SOUTHERN FLORIDA is planning to become a diocese in 1922. Its convocation felt a strong stimulus from the Nation-wide Campaign.

### INDIANAPOLIS

THE ANNUAL COUNCIL, after service in All Saints' Cathedral, Indianapolis, on the evening of January 14th, was convened in the diocesan rooms. On the morning following, the Holy Communion was celebrated by Bishop Francis in the Cathedral, and his annual address was read. He spoke of the anxiety of the times, and some of the aftermaths of the war; of conditions which confront not only the nation, but also the Church. We are challenged by moral as well as political questions. The Church can not but take cognizance of the industrial problem. She stands for justice and rights, though she plays no favorites. She must speak without fear or favor on moral issues. She should face the present crisis with confidence and hopefulness. The world needs Christ. Also, she should have a goodly confidence, despite undue liberalism of thought in one direction and license in the other, contrary to what this Church hath received. He dwelt upon the educational value of the Nation-wide Campaign—how many had risen to a high ideal and a great task, and realized keenly that it is fatuous to sing, "Thy Kingdom come, O God", and do nothing to bring it to pass; that we must never return to the old ways of inaction, and poverty of giving, but through competent leadership go forward.

The question of meagre salaries for many of the clergy was brought in review—how they had hampered the work in the past, and were a disgrace unspeakable under existing conditions of living. "If your parishes are paying your rectors less than a living wage, you are doing what you know to be dishonest." Many places are vacant. "The reason is that rectors have become honest. They will not accept salaries that will cause them to go in debt. The remedy for this is in the hands of the laymen."

The proceedings were of routine character, for the most part. The report on clergy pension premiums in the diocese showed that they had been fully met for the year, without exception. A resolution offered by Mr. Louis Howland was carried by a considerable majority, to the effect that the council urge upon the Senate speedy and favorable action on an effective League of Peace. The time for the annual meeting of the council was changed to the fourth Wednesday in January.

The election of diocesan officers resulted as follows:

Standing Committee: The Rev. Messrs. James D. Stanley, William Burrows, Mar-

shall M. Day; Messrs. Thos. L. Sullivan, Louis Howland, J. K. Lilly.

Deputies to the Provincial Synod: The Rev. Messrs. William Burrows, Wm. R. Plummer, Marshall M. Day, Henry Harris, Ph.D.; Messrs. J. K. Lilly, Geo. B. Schley, Louis Howland, Thos. L. Sullivan.

The day of January 14th was given over to the annual meeting of the Woman's Auxiliary. Many of the delegates had come the day before to hear Miss Tillotson, educational secretary from the Church Missions House, at Christ Church, who made clearer the function of the Auxiliary under the changed order. Miss Tillotson spoke also at a dinner for the Girls' Friendly Society in the evening, at Christ Church. Her visit was altogether profitable.

On Wednesday, there was corporate Communion in the Cathedral, with sermon by the Rev. A. Elliston Cole. The annual meeting was called to order immediately thereafter, in the diocesan rooms. Mrs. Francis, diocesan president, made her review of the work of the year full of encouragement. An interesting and informative résumé of the Triennial at Detroit was furnished by Mrs. Sarah S. Pratt.

No decisive steps were taken to determine the work of the parochial branches for the coming year, detailed statements being needed of what is involved in the new status of the Auxiliary; but a resolution was carried with enthusiasm, that it was the spirit of the diocesan branches to follow loyally the leading and direction of those in authority.

Mrs. Joseph M. Francis was reelected president.

### QUINCY

THE ANNUAL SYNOD of the diocese, held at St. Stephen's Church, Pittsfield, Illinois on January 14th and 15th, will long be remembered as one of the happiest and most successful ever held.

Convening for the first time in a small mission, which a few years ago would have considered the entertainment of so large a body entirely beyond its capacity, the delegates found themselves provided for, both as regards business and entertainment, as well as in many of the large parishes. The only criticism is in regard to the geographical location. At the extreme southern end of the diocese, to busy laymen from the northern parishes it is entirely inaccessible. One of the results of this difficulty was a resolution to make Galesburg, in the centre of the diocese, the permanent meeting place.

A confirmation service on the evening of the 13th, with candidates from Pittsfield and Griggsville, and the ordination to the sacred priesthood of the Rev. Franklin Cox St. Clair, of St. Andrew's Church, Peoria, at the opening service, added much to the interest of the convention, but the chief cause of happiness and rejoicing was the presence of the Bishop, the Rt. Rev. Edward Fawcett, D.D. who after a serious illness of several years, culminating in a complete breakdown and a series of dangerous operations last October, was by the mercy of God sufficiently recovered to perform his duties at the confirmation, ordination, and business sessions.

On Wednesday morning the Holy Eucharist was celebrated by the Rev. Robert Hall

Atchison, priest in charge of the mission; and later by the Rev. Francis L. Carrington, LL.D., rector of St. Mary's School, Knoxville.

At the opening service the Bishop, vested in cope and mitre, pontificated, with the Rev. George Long as preacher and epistoler and the Rev. Harold L. Bowen, under whom the ordinand had served his diaconate, as gospeller.

The Litany was read by the Rev. William L. Essex. The service was choral and rendered by the girls' vested choir of St. James' Church, Griggsville.

The business sessions were conducted in the well-equipped parish hall, the Bishop presiding. Organization was effected by the reelection of the Rev. James H. Dew-Brittain as secretary, the appointment of the Rev. Albert H. Head as assistant secretary, and Mr. John W. Potter as treasurer.

Roll call showed only two of the active clergy absent. Lay representation was below the average for the reason stated. Parochial delinquency was lower than for several years. Then came appointment of the standing committees by the Bishop.

The afternoon session was largely devoted to routine business and the Bishop's address. With the voice of a prophet, Bishop Fawcett spoke of the rapidly growing prosperity and ever increasing population of the Mid-West, pointed out the responsibility of the Church to make this coming prosperity something more than material. Attention was called to the opportunities offered through the Nation-wide Campaign, and every priest and layman was urged to do his utmost.

During the evening a short service was held in the church in the interests of the Nation-wide Campaign. The Rev. Mr. Atchison conducted the short informal service, again assisted by the Griggsville choir, and addresses were delivered by the Rev. Herbert Alden Burgess, chairman of the diocesan committee, and the Rev. George Long.

The chairman spoke briefly upon the difficulty experienced in getting the Campaign started, owing to delayed receipt of literature and introduced the Rev. Mr. Long as the speaker of the evening. The latter, in the course of a stirring and illuminating address, told of his experiences in eight dioceses where he had been in the interest of the Campaign, and pointed out the urgent necessity for this great forward movement as the only antidote to the present social, spiritual, and labor unrest. In one city he had seen a woman shot dead on the open street and in another, machine guns set up to maintain public order. Mention was made of a Wall street publication which called upon the Church to come to the rescue of a disordered world. The speaker then explained the details of the Campaign.

At the conclusion of the service a reception was held for the delegates, visitors, and congregation at a nearby home.

The second day's proceedings commenced with the Holy Eucharist celebrated by the Rev. William D. Foley, and a second celebration by the newly ordained priest.

When the Bishop called the house to order, the synod, after disposal of the minutes, settled down to complete its business by noon.

The Bishop read his diary of episcopal acts, which concluded with a statement of

his illness on the way to the General Convention.

Among the interesting and important items of the sessions may be noted the following:

St. John's Church, Preëmption, was declared a self-supporting parish and a new church building costing over \$20,000 will be consecrated in a few weeks. This splendid achievement is the result of the faithful and indefatigable efforts of the deacon in charge, the Rev. Albert H. Head.

The motion to provide a permanent and central meeting place met with unanimous approval and bids fair to do much toward a far larger and more enthusiastic attendance.

Action was taken to dissolve the present unwieldy board of trustees of funds and properties, and provision was made for a new board consisting of the Bishop, chairman *ex-officio*, the diocesan treasurer, and a layman in good standing who is a financial expert.

The Standing Committee was elected with the following members: The Rev. Dr. Davidson, chairman, Macomb; the Very Rev. W. O. Cone, secretary, Quincy, the Rev. George Long, Warsaw; Messrs. William Montgomery, Rock Island, W. W. West, Bushnell, and Walter Peck, Galesburg.

The provincial synod will this year be attended by the Rev. Messrs. George Long, H. L. Bowen, Albert Head, and R. H. Atchison, as clerical delegates, together with Messrs. W. G. McFadden, Walter Peck, W. M. Mumford, and B. Doonan.

The synod further elected the Rev. George Long chairman of a new Nation-wide Campaign committee; the Rev. Dr. F. L. Cartington, chairman of the committee on Religious Education; and the Rev. W. L. Essex, chairman of the committee on Social Service, each with authority to appoint his own committee.

The synod adjourned to meet at Grace Church, Galesburg, next January.

#### SOUTHERN FLORIDA

CONVENING in St. Mary's parish, Daytona, the annual convocation of Southern Florida opened with a service at 8 P. M. on January 7th, and closed at noon on the 9th. Bishop Mann's annual address, received with keen interest in the opening service, was marked by unusual vigor, encouragement, and hopeful anticipation of early and decided advance under the plans furthered by the Nation-wide Campaign.

While unusual delays in the railway service both north and south either deferred or prevented the attendance of some delegates, this is considered probably the most important convocation ever held in Southern Florida. The impetus of the Nation-wide Campaign was helpfully felt by delegates from all points which have had this canvass, and the report was of deep interest.

The Holy Communion on the 8th and 9th was followed by business sessions in the guild hall. Luncheon was served on both days, and a delightful reception tendered all delegates, both of convocation and of the women's meeting held in connection therewith, at the home of Mr. and Mrs. Cornwall on the evening of the 8th.

The Rev. James H. Davet, of Bartow, was appointed permanent secretary, and the Rev. Wm. B. Curtis, of Lakeland, was appointed assistant secretary for this meeting.

Two matters of chief importance among many under consideration were the Nation-wide Campaign, its further working out where the canvass has been held, and its early completion where deferred; and the earnest determination by Bishop, clergy, and

laity to complete the diocesan endowment in time to apply for admission as a diocese at the next meeting of General Convention. On the latter subject, the following resolution, presented by Dean Glass, was carried:

*"Resolved*, That the convocation in the missionary district of Southern Florida hereby declares that its first, most important, and immediate duty is to set in motion the necessary machinery and organization for constituting itself an autonomous diocese and for petitioning the General Convention of 1922 for admission as such."

On motion a committee of three clergy and three laymen was appointed to take steps toward fulfilling this duty.

The excellent report of the Cathedral School, by the rector, the Rev. R. P. Cobb, showed marked advance, extensive improvements and additions, and its capacity enrollment, with a long waiting list. Keen regret was felt at the resignation of the Rev. Mr. Cobb, to take effect at the end of the present school year.

The report of the committee on the state of the Church showed extensive improvements on buildings, reduction of debt, and valued gifts. Prominent in the long list

given were the completion of St. Paul's Church, Key West, \$16,000; Improvements and addition at Cathedral School, \$13,000; St. Andrew's, Tampa, purchase of rectory, \$9,000; St. John's, Tampa, repairs on church, \$800, repairs on rectory, \$750; St. Mary's, Daytona, enlarging rectory, \$1,000; Holy Trinity, West Palm Beach, moving of church to better site and doubling its capacity, \$23,750; Holy Cross, Sanford, payment of indebtedness, \$1,800, parish buildings, \$2,000; St. Stephen's, Cocoanut Grove, enlarging of building, \$8,000.

Bishop Knight and Judge Doggett of Jacksonville gave strong addresses in behalf of Sewanee's endowment. Convocation heartily endorsed this movement, appointing a committee on the same.

Clerical delegates to the Provincial Synod: The Very Rev. James G. Glass, the Rev. Robert McKay, D.D., the Rev. C. E. Pattillo, D.D., the Rev. Wm. B. Curtis. Lay: Messrs. C. S. Crook, C. C. McConnell, L. H. Lothridge, and A. D. West.

An invitation to meet next year at Miami was accepted. The gift of \$1,080 toward the diocesan endowment, made at the women's meeting, was gladly accepted, convocation passing a vote of thanks.

## SERBIAN BISHOP SPEAKS ON INTERCHURCH RELATIONS

*In St. Paul's Cathedral, London—  
Advent Ordinations — A Diocesan House of Service—Chelmsford "Crusade"*

The Living Church News Bureau  
London, December 24, 1919



SOLEMN service of supplication for the Eastern Christians suffering and in danger in Russia and the Near East, and of thanksgiving for the liberation already accomplished, was held in St. Paul's Cathedral last Thursday evening. Bishop Nicholai Velimirovic led the service, and in an eloquent address on the Eastern Church made it abundantly clear that this is both Catholic and Apostolic, including, as it does, all the principles of which the truth is composed. For example, the Bishop pointed out that infallibility was not denied by the Orthodox Church—it was included in her belief. It was not, however, the infallibility of one person, but of the ecumenical council of the whole Church. Other principles, such as healing by prayer, fasting, and self-concentration, were among those for which the Eastern Church stood. The consequence of all this was a yearning and praying for reunion, not only now but for centuries past. Bishop Velimirovic expressed his great satisfaction at seeing that reunion was one of the first questions to be considered at the forthcoming Lambeth Conference. "Those who have eyes to see," he said, "can see the Spirit moving the Church toward unity and power. The angels of the Churches are sounding their trumpets—they are tired of our disputes, and are ready to help us toward the unity of the Faith."

A message of greeting was read by Bishop Bury from the Archbishop of Canterbury, who said he rejoiced that at this important time occasion should be given for expressing through the act of worship, as well as by words of good-will, the deep sympathy which united the Church of England with

the Eastern Churches. We met together both in memory of those we had lost and in the firm hope of strengthened fellowship in furthering the advance of the Kingdom of Christ among the peoples of the world.

Relations between the Anglican and Serbian Churches are indeed approaching a point at which definite gains may be confidently expected. Our help in educating the ecclesiastical students of the Serbian Church has been most cordially appreciated, and has developed a strong feeling of brotherhood, while the consecration as Bishop of Father Velimirovic insures the presence at episcopal synods in Jugo-Slavia of one who intimately knows the English Church and the English mind. On the other hand, the cause of reunion with Nonconformists at home cannot be said to have greatly advanced during the past year, although much discussion has taken place. There is, it is true, a greater degree of friendliness between Church-people and Nonconformists, which may partly be attributed to the free intercourse and association of military chaplains during the war, and partly to the realization by Christian people generally that in the breaking-down of old standards and the abandonment of old traditions lies a great danger to faith everywhere. We must wait patiently to see what 1920 will bring forth, and continue steadfast in hope and prayer that our blessed Lord's will that "we all may be one" may ultimately be fulfilled.

#### ADVENT ORDINATIONS INCREASE

The Advent Ordinations last Sunday (St. Thomas' Day) afford distinct grounds for encouragement, although the number of ordinands is still far below pre-war figures. There are not lacking signs that the heavy deficit in the number of clergy necessary for the work of the Church will before long be reduced. Many of those whose studies for the priesthood were interrupted by military service have now resumed them, with the result that the universities and theological colleges are crowded to excess; while other men have during the war found their vocation in this direction also. The

Knutsford Training School is already doing a great work, but naturally the effect of the preparation there will not be felt for some time to come.

#### DIOCESAN HOUSE OF SERVICE

The diocese of Southwark has embarked upon a scheme for establishing near London a Diocesan House of Service. A valuable freehold property has been secured, which contains two houses—a large one which will be used for retreats for clergy and lay people, quiet days, conferences, meetings, and such-like purposes, and a smaller building where a body of diocesan missionaries will reside, who will be available under the Bishop's direction for special service in any part of the diocese. The purchase price of the freehold is £6,500, of which £4,000 remains to be raised. Upon Dr. Burge's departure for the see of Oxford he declined to receive any personal gift, but said that he would be most grateful if the diocese would endeavor to raise the necessary sum to complete the purchase.

#### CHELMSFORD "CRUSADE"

Southwark in this respect sets a good example, and other dioceses may be relied upon to meet the growing needs of the Church in like manner. The neighboring see of Chelmsford—which includes "London-over-the-Border"—has just started a "crusade", led by its indefatigable Bishop, who boldly asks for £500,000 to meet the absolute necessities of his great diocese, in providing churches for the districts now being covered with new dwellings, and to meet the essential needs of parishes already constituted. The difficulties of building are felt here as elsewhere, and it is feared that many of our older churches may be falling into a state of dangerous disrepair for want of the means to undertake what is necessary for their preservation.

#### DEATH OF ARCHBISHOP MATHEW

There passed to his rest this week the Right Rev. A. H. Mathew, who claimed to be "Archbishop of the Old Catholics in England", and whose ecclesiastical wanderings

have from time to time been much commented upon. He was at various stages of his career in communion with the Church of Rome, with Canterbury, with the Old Catholics of the Continent, and with but a meagre following of his own. A man of many gifts and of considerable personal charm, he was lacking in that stability which would have enabled him to use his undoubted powers to advantage. With the best intentions in the world, maybe, his vagaries have served but to widen the breach in the unity of the Church.

#### ST. BARTHOLOMEW'S, SMITHFIELD

Many Americans who have visited London will be interested in the restoration scheme of the historic Priory Church of St. Bartholomew's, Smithfield. Much has been done during the last thirty years to recover those portions of the great church which had been, in former bad times, diverted to secular uses—for example, the beautiful lady chapel—at one period used as a fringe factory! The appeal which the restoration committee made last year for £2,000 to secure the remaining six bays of the east walk of the cloister has brought in £900. With this the committee has been able to make arrangements to secure the site, with possession in 1922 instead of 1926, and it is hoped that when the eight-hundredth anniversary of the founding of the priory by Rahere is commemorated in 1923 the six bays may be handed back to the Church. The site is now a stable fitted with stalls; it is known to contain an arched entrance to the chapter-house, with the usual window openings on each side; the entrance to the dorter, and possibly the entrance to the slype, may be found below the present ground-level.

#### PAN-ANGLICAN HOSPITALITY

An influential hospitality committee is being formed in connection with next year's Pan-Anglican Conference. It is probable that a hostel will be provided for those bishops who would prefer such an arrangement to being entertained privately.

GEORGE PARSONS.

## INTENSIVE PERIOD OF THE CANADIAN FORWARD MOVEMENT

*Looking to the Appeal of February 8th—Service Commemorative of Dr. Osler—Social Service*

The Living Church News Bureau  
January 14, 1920



THE Anglican Forward Movement is now entering upon the intensive period throughout Canada, and should be given the right of way for the next five weeks. Parochial lists are to be at once completed and all the organizations headed up for the great Dominion-wide appeal during the week beginning with February 8th.

In Toronto on Monday, January 12th, "A Call to Prayer" was the first note of the January campaign. In the evening mass meetings for intercession and inspiration were held at five selected churches, to which all Church-people in that section of the city were invited. At the Church of the Redeemer the service was conducted by the Bishop of Toronto, who gave a deeply earnest address as well as leading the intercessions of the people. The service fittingly closed with the prayer of oblation

from the Communion service and the hymn, "Take my life, and let it be consecrated, Lord, to Thee," sung by the kneeling congregation.

Bishop Reeve conducted the service at St. Anne's; Dr. Taylor at St. Clement's, North Toronto; Dr. Hague at St. John's, West Toronto; and Dr. Seager at Christ Church, Deer Park. On Friday, January 23rd, a great mass meeting is to be held at the Convocation Hall of Toronto University, when Lieutenant-Governor Clarke will preside and addresses will be given by Bishop Brent and Dr. Cody. On Thursday, January 29th, there are to be final meetings of all the groups for instruction of the canvassers; on February 5th, supper for committees and canvassers; and on Sunday, February 8th, corporate Communion in all the churches of the city.

At Halifax, in the extreme east, special services were held the first week of the New Year by all religious communions under the joint auspices of the Forward Movement Committee, the Evangelical Alliance, and the Ministerial Association, of which latter Archbishop Worrell is the president. On the first three days services were held in all the churches, Monday's subject being

The Holy Catholic Church—A Brotherhood; Tuesday's, Quickening and Purification of the Church; Wednesday's, The Church and Its Task. On the Thursday and Friday evenings united services were held at five selected centres, the speakers including the Archbishop of Nova Scotia at Robie Street Methodist, Dean Llywd at Fort Massey Presbyterian, and Principal Clarence McKinnon, of Pine Hill Presbyterian College, at St. Matthias' Anglican.

The Forward Movement Committee are asking that Sunday, January 18th, should be observed as a day of intercession; that on Sunday, January 25th, national aspects of the A. F. M. Appeal should be presented; on Sunday, February 1st, foreign aspects of the appeal; and that Sunday, February 8th, be devoted to the final message from each Bishop to his own diocese, and a summary and final appeal for workers and contributors.

#### Memorial Service for a Great Christian Physician

All associations of kinship, creed, and nationality were recognized in the choice of St. James' Cathedral, Toronto, as the place of assembly for the great congregation that on Sunday last offered its tribute of thanksgiving for the life and mourning for the death of Sir William Osler.

Sir William Osler was born in a Church of England rectory. The Church of St. James was the cathedral of the diocese in which the Rev. Canon Osler served when Sir William and the other great sons of the Osler family first saw the light of their native sky. The parish of St. James is the centre in the life of the community. The Osler family has played a great part in that life.

Throngsing memories of the beloved physician and teacher ran through the entire service. Prayers, hymns, and Scripture readings were all reminders of his gracious personality. In the address by Provost Macklem, of Trinity College (Sir William's earliest alma mater), half-forgotten incidents of a notable career were fittingly brought to mind.

Prefacing his tribute to the late doctor's charm, loveliness, and depth of learning, with an account of the greatness of his achievements, Dr. Macklem told of his mother—who came to Canada when crossing took over seven weeks—and of his father, whose life in the royal navy was followed by 58 years' ministry in this country. In a humble parsonage in a sparsely settled area of the province of Ontario, Sir William Osler spent his early years.

Work, fellowship with great minds, and charity were his three dominating ideas; and, like St. Paul, Dr. Osler placed the emphasis on charity. It enveloped the whole man, and emanated from him throughout his life. Coupled with his conviction of the harmfulness of strife, was a deep realization of the blessings of unity, peace, and concord.

#### Important Step by the Council for Social Service

It has long been felt that the excellent work of the Anglican Immigration chaplains at our ocean ports needs to be more systematically followed up, and that greater attention needs to be given to the welcome and welfare of the newcomer, whether from the old land, from another part of Canada, or from the United States. A special committee, of which the Bishop of Toronto is chairman, has been carefully studying the whole problem, comparing the methods at present in use by Anglicans, Presbyterians, and Methodists. This committee presented a full report at the last meeting of the

executive of the Council for Social Service of the Church of England in Canada.

With reference to the general subject the report stated that:

"The problem to be dealt with covers—

"1. The immigrant from other lands, especially (a) from the British Isles, (b), from the United States.

"2. The migrant from one part of Canada to another.

"The latter is possibly a more pressing problem than the former.

"In all cases it is of the utmost importance that the newcomer should be visited and welcomed by a representative of the Church at as early a date as possible, and invited to the various privileges and responsibilities of his new parish. The first few weeks of the stranger's residence in the new community are likely to decide in many cases for better or for worse the relationship which is in the future going to exist between the newcomer and the Church of his fathers."

On the recommendation of this committee the executive of the Council decided to establish as a feature of its work a department for the welcome and welfare of the newcomer.

#### *Episcopal Supervision in Bermuda*

Until the death of Bishop Llewelyn Jones, of Newfoundland, the island of Bermuda was linked up with the diocese of Newfoundland. A departure has now been made and Archbishop Worrell, of Nova Scotia, has been asked to take episcopal supervision of Bermuda. He expects to spend about six weeks this year in that island, going thither early in March.

#### *Destruction of All Saints' Cathedral, Edmonton*

As the result of a fire three weeks ago, all that is now left of All Saints' Cathedral, Edmonton, is a mass of ruins. It is believed that a spark from a furnace got into the woodwork. The walls of both church and chapel are still standing, but the roof fell in shortly after the firemen arrived, and nothing is left of the interior of either building except a blackened, charred mass of debris.

It is a very difficult matter to estimate the damage, but a rough estimate by the rector, the Rev. E. Pierce Goulding, placed it at approximately \$60,000. The insurance amounts to only about \$20,000. The colors of the 63rd, 151st, and 218th Battalions, which had been lodged in the church, were destroyed. Fortunately, the vestry was saved, and records and documents are consequently intact.

#### *Processional Cross for Calgary Diocese*

In accordance with a resolution passed at the last diocesan synod of Calgary, the executive committee has approved of the purchase of a processional cross as a fitting memorial to the three priests who fell in the war who were at one time connected with the diocese. A definite appeal for this is being made to the delegates of the synod, both clerical and lay. The names that will appear on the cross are Oswin Creighton, W. H. F. Harris, and Hugh Speke.

#### *Jubilee of the Archdeacon of Quebec*

A notable commemoration took place in Quebec when Archdeacon A. G. Balfour, D.C.L., the veteran secretary of the diocese, celebrated the fiftieth anniversary of his ordination. The whole of his ministry has been spent in the diocese of Quebec. By invitation of the Bishop of Quebec and Mrs. Williams a large number of friends, both clerical and lay, who felt the opportunity was one that could not be allowed to pass,

## THE LIVING CHURCH

assembled at Bishopthorpe, where an address was presented by his Lordship on behalf of the clergy and laity, with a purse containing a substantial sum.

#### *Miscellaneous News Items*

"I am sorry to see that so many marriages are taking place in the homes, instead of in the churches," said Bishop Reeve in a recent address. "It was not so in my day, and there is no need for it now. Young couples should come to the House of God to be married in His sanctuary and obtain help for the commencement of married life."

Word has recently been received of the sudden death in Vancouver of Mrs. Pentreath, widow of the late Archdeacon Pentreath.

There passed away at Calgary, Alta., John Leslie Jennison, senior district court judge of the district. He attended the Dalhousie Law School during its opening years, 1883-84, and commenced to practise in New Glasgow. For some time he was partner of the Hon. D. C. Fraser, Lieutenant-Governor of Nova Scotia. He was a

member of the compilation committee of the Hymnal for the Church of England in Canada.

The Rev. F. E. Powell, rector of St. Barnabas' Church, Toronto, has been elected to the Toronto board of education.

Captain the Rev. J. F. Tupper has been appointed editor of the *Grand Army of Canada Weekly Journal*. Captain Tupper served in France with the Royal Canadian Regiment.

Mr. William H. Wiswell, for nearly forty years county clerk and treasurer for the municipality of Halifax, died at his home in Halifax on January 3rd aged 89 years. He was one of the veteran Churchmen of Nova Scotia, one of the founders of the Church Endowment Fund, and one of the early secretaries of the Church of England Institute.

The two flags that waved at the headquarters of the Canadian Army Corps during the battle of Passchendaele were presented as a Christmas gift to St. Paul's Church, Toronto, by General C. H. Mitchell, Dean of the Faculty of Applied Science, University of Toronto.

## THE NEW YORK NEWS LETTER

New York Office of The Living Church  
11 West 45th Street  
New York, January 19, 1920

#### CONCERT A CAPELLA BY CATHEDRAL CHORISTERS

 THURSDAY, January 29th, will be a busy and enjoyable day and evening for many Church people in and about New York City.

The sixth synod of the Province of New York and New Jersey will conclude its session, it is expected, on that morning in Trinity Cathedral, Newark, N. J. The session begins on Tuesday evening.

The Cathedral of St. John the Divine choristers will give a concert on Thursday afternoon, and give many persons an opportunity on a week-day to hear a rich and beautiful programme of compositions artistically sung under the direction of Dr. Miles Farrow.

On the same evening is the Bishop Gailor dinner under the auspices of the alumni of Sewanee and the Church Club of New York.

The concert of liturgical and other sacred music will be sung *a capella* by the New York Cathedral choir in Aeolian Hall at 3 o'clock.

The programme is divided into three sections. Palestrina's *Missa Brevis* and two motets in four and five-part writing, will represent the Roman school. The English school will be represented by Byrd's *Junctorum animae* (in Latin), five parts; and Gibbons' setting of the *Magnificat* in F. "Born to-day", a carol by Sweelinck, is of the Dutch school. The Russian school is represented by Tschaikovsky's "How blest are they"; Arkhangelsky's "The Day of Judgment" (six parts); and Gretchaninoff's "As the Waves of the Sea", a Christmas song for eight voices.

Rarely are real music lovers, even in New York, privileged to listen to such beautiful specimens of the finest of the fine arts.

#### "CARRY ON" CLUB

It is reported that a number of prominent laymen who served in the Every-Name Campaign have organized a "Carry On" club, and that they will hold themselves in readiness to make at least one address every month wherever they may be assigned, and to do such other service as they may be asked to render.

The following officers have been chosen: Oscar W. Ehrhorn, secretary of the National Republican Club, is chairman, and the Rev. Ezra F. Ferris, Jr., is secretary. Among the members are William Fellowes Morgan, George W. Wickersham, William C. Breed, Justice Finch, Justice Vernon M. Davis, and Judge Augustus Hand.

#### APPROACHING RECEPTION TO BISHOP GAILOR

The reception and dinner, which is to be held in honor of the Presiding Bishop of the Council on Thursday evening, January 29th, in the Waldorf-Astoria hotel, promises to be a notable event. Applications have been made and tickets sold to Churchmen and Churchwomen living in distant places as far as Philadelphia and Boston, as well as in cities and towns of New York State. The committee has heard that two invited speakers, Major General Wood and Dr. Nicholas Murray Butler, will be unable to attend.

Bishop Gailor will speak on the purposes and work of the Council of the Church.

#### IN TRINITY PARISH

Announcement is made that the Rev. Dr. Manning will resume the much enjoyed services for the parish in the various chapels on the Wednesday nights in Lent. The first will be held in St. Paul's chapel at midday on the Wednesday before Ash Wednesday.

The general subject of the addresses will be Our Relations to Citizenship. The clergy of the parish will attend these services with their congregations.

The annual Epiphany festival service of the guilds was held in Trinity Church, Sunday evening, January 11th. As usual there was a very large attendance. Twelve organizations, including the men's committee (composed of prominent vestrymen and members of the congregation) and the Women's Auxiliary, were in the procession around the church, carrying distinctive banners.

Dr. Manning, the rector, preached on Devotion to the Person of Our Lord, dwelling on the obligations of love, belief, and service.

#### CHURCH SERVICE LEAGUE

It is announced that Calvary Church will have a Church Service League, which is a federation of all the women's organizations

of the parish working in three departments, missionary, educational, and social.

In federating all the women's organizations it is expected to put all women into the service of the Church so that those who have been working for their country may work for it through the Church. It is remarked that Calvary parish is one of the first churches to establish such a league.

#### MRS WALKUP PICTURES SERBIAN DISTRESS

The *Evening Sun* of Saturday, January 17th, prints the following:

A vivid word picture of distress and suffering in Serbia was given a large audience in the ballroom of the Ritz-Carlton Hotel by Mrs. Grace Burch Walkup, daughter of Bishop Burch, who has recently returned from the kingdom.

Its manhood almost exhausted by four years of war, Serbia to-day is virtually a nation of women and children, said Mrs. Walkup, and upon them lies the hope of the nation's future.

"There are half a million children in Serbia who are fatherless, and there are 70,000 who are orphans. A hundred and fifty thousand need immediate help. And when I say they need help at once I do not mean in a month or two, but now, to-day. They are in need of physicians' care; they need

medicines and nursing, besides clothing and food if they are to be saved.

"Serbia to-day is a nation of sadness and sorrow; women are doing the bulk of the work. They go about their tasks with a look of deep distress upon their faces, of hope long deferred and unrealized. I have seen acres and acres of meadowland that once were battlefields from which the women have removed whole tons of worthless barbed wire to make ready for new crops. But they have only worthless agricultural implements and they can make but little progress. Women are spinning yarn as they walk along; they are making bricks and driving oxen. They never smile, but they never complain; they have an attitude of despair.

"It is a common sight every day at American relief stations to see 200 or 300 women and children waiting hours and hours for aid. Children wander alone about the country, parentless and homeless, and walk miles to get food furnished by relief organizations once a day. They play only war games; they have no toys. Once when a box of broken toys came from America there was great joy and the Serbian children asked if American children were born without any hands, feet, or arms. We older ones must give children a better lesson in kindness."

their first prerequisite precisely what is thus happily expressed.

"This is simply recognizing that to open up clogged springs is the only way to secure outflowing streams. Active participation in church life, definite service in community needs, generous giving to religious and philanthropic causes, social justice in private and public action—all such outgoings of goodness must come from renewing the sources of personal religious life in the minds and hearts of individual men and women.

"How shall this be accomplished? Primarily by resolute effort on the part of heroic souls, as it has been done in many a former time of cataclysm in human life, when God became vague and religion seemed vacuous. 'Act as though God were, and thou shalt know God is,' were the words which Lady Henry Somerset heard sounding in her distraught heart, and obeyed to the empowering of her life. This is typical of numberless personal winners of the life with God regained in times like ours."

A special missionary service under the auspices of the Church's Call will be held at Trinity Church, Boston, Sunday, January 25th, at 4 o'clock in the afternoon. The speaker will be the Bishop of South Dakota. Subject: Personal Religion and Missions.

At the next dinner of the Episcopalian Club to be held at the Copley Plaza, Monday, January 26th, the programme will be devoted entirely to the Campaign. Bishop Lawrence will speak. Mr. H. Anthony Dyer, of Providence, who gave one of the addresses at the recent Cathedral meeting, and has been a prominent factor in the Campaign in Rhode Island, will also make an address. William C. Sturgis, Ph.D., of New York, Educational Secretary for the Board of Missions, who is coming to Boston to give a series of noon meetings on January 27th, 28th, 29th, and 30th, at St. Paul's Cathedral, is also to be on the programme.

#### MANY ADVERSARIES

Commenting in his church calendar on the reports of the treasurers of St. John's Church, Winthrop, the rector notes that in the every-member canvass recently held the quota for the Nation-wide Campaign is practically met by his parish before it has been officially apportioned in the diocese. He also notes that the year was closed without the usual deficit, "though," he adds, "there were many adversaries!"

RALPH M. HARPER.

## DEATH OF A WELL-KNOWN MASSACHUSETTS MUSICIAN

*Occurs in Boston—Development of the Church's Call in the Diocese—A Quota Raised in Advance*

The Living Church News Bureau  
Boston, January 19, 1920

 ARREN A. LOCKE, who served as organist at St. Paul's Cathedral for thirty-one consecutive years until his resignation last Easter, died on Friday afternoon at his home.

He had been in failing health for about a year. Mr. Locke was one of the foremost organists and choirmasters in the country.

He was born in Charlestown in 1847, the son of Andrew Jackson and Susan Durrell Ware Locke. In 1869 he was graduated from Harvard and in 1874 went to Europe to study music, spending four years in Germany. While in the latter country he married Miss Madeline Weidemann.

Upon returning to the United States he became organist and choirmaster at St. John's Church, Roxbury, and remained at this post until 1880. In 1888 he was placed in charge of the music at St. Paul's Cathedral, then St. Paul's Church. He remained there until his rapidly failing health caused him to resign. While serving at St. Paul's he also was organist and choirmaster at Appleton Chapel, Cambridge. He was an early advocate of the boy choir movement and was instrumental in establishing the famous vested choir in St. Paul's. He is survived by his wife and three sons.

For nearly five years, while a curate at the Cathedral, I was intimately associated with Mr. Locke. Matthew Arnold's phrase, "sweetness and light" fittingly describes Mr. Locke's personality. His favorite hymns were many. His beautiful interpretation of Hymn 675 in the Old Hymnal can never be forgotten, because the solemn words and his own bright interpretation seemed to express his inmost soul:

"Forever with the Lord!  
Amen! so let it be!  
Life from the dead is in that word,  
And immortality!"

"Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my roving tent  
A day's march nearer home."

#### THE CHURCH'S CALL

An editorial interpretation of the Nation-wide Campaign in Massachusetts appeared as an editorial in Saturday's Boston *Herald*:

"In the 'Church's Call' campaign of the Episcopal Church, the first essential for attaining the large practical objectives, in the words of the lay chairman, Judge Parker, is 'the refreshment of religious life in the heart of every churchgoer.' Other forward-moving churches hereabout have named as

## DIOCESE OF PENNSYLVANIA OPENS ITS BUSINESS OFFICE

*In the Church House, with an Able Staff—In Memory of George Long—Sermons on the Ministry—Death of Mrs. Cassatt*

The Living Church News Bureau  
Philadelphia, January 19, 1920

 HE diocese of Pennsylvania has set up in the Church House, at 12th and Walnut streets, an effective business office. The executive council of the diocese, appointed at the convention last May, recently authorized the appointment of an executive secretary with authority to employ such assistance as might be required to maintain such an

office. Mr. Reynolds D. Brown, a member of the bar and a delegate to the recent General Convention at Detroit, has accepted the appointment as executive secretary.

Mr. Ewing L. Miller, for more than twenty years diocesan treasurer, has resigned and Mr. Arthur E. Newbold of the firm of Drexel & Co., also a delegate to the General Convention at Detroit and to several prior Conventions, has succeeded him.

Mr. William P. Barba, recently connected with the Midvale Steel Co., has been appointed assistant treasurer.

Mr. John Radcliffe, of Salem, N. J., will be financial clerk.

Another branch of the activities of the new executive office will be in connection with publicity. Mr. James M. Bennett,

formerly with the *Public Ledger*, has become director of publicity of the new executive office. It is planned to improve and extend the circulation of the diocesan *Church News*, and also from time to time to furnish to the daily press such reliable information with reference to the events of Church interest in the diocese as may be suitable for the public press.

Several distinct objects are intended to be accomplished through the new office. As a result of the change in the financial system of the Church at large, brought about by the Nation-wide Campaign, hereafter all contributions from every parish and individual for non-parochial purposes will pass through the new executive office and be distributed by it. To the general office in New York about one-half of all such offerings will hereafter be given for the general mission of the Church, and about one-half to the various missions and institutions in this diocese. The central office also hopes to assist the various parish treasurers in keeping uniform accounts and in making uniform returns to the Convention. On its service side, the executive office expects to serve as a clearing house between members of the Church who are willing to serve the diocese in some way, and the various missions and institutions which are in need of such service. A part of the service work will continue to be conducted by the committee of women which has hitherto had entire charge.

It is hoped that in addition the executive office will be able to keep in touch with the clergy and vestries to the end that they may all coöperate more intelligently.

#### MEMORIAL SERVICE FOR GEORGE LONG

A Memorial service for George Long, founder of Inasmuch Mission, Philadelphia, was held Sunday afternoon, January 11th, in Holy Trinity Church. Bishop Rhinelander presided. It was one of the largest outpourings of men and women of all denominations ever witnessed in this city on a Sunday afternoon. Baptists, Methodists, Presbyterians, Episcopalians, Friends, United Presbyterians, Congregationalists, and Lutherans were in the congregation. Many members of the Brotherhood of St. Andrew, Drexel Biddle Bible classes, and Christian Endeavor were present.

The Rev. Floyd W. Tomkins, D.D., conducted the devotional service. The Rev. Samuel W. Purvis, representing the Methodist Episcopal Church, said the good George Long did would live long after him. The Rev. William P. Fulton, of the Presbyterian City Missions, told of Mr. Long's early work at the Inasmuch Mission. The Rev. A. J. Rowland spoke for the Baptist churches and the Rev. W. J. Walenta, rector of St. Simeon's Church, made an address in behalf of the board of trustees of the mission.

#### THE SUPPLY OF THE MINISTRY

"We want to carry our share of the privilege of ministry."

The Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, used these words in calling the attention of his "family" to the critical position in which the Church finds itself in the matter of the supply of the ministry. "Five decisions in five years" is the platform on which the Mediator family is conducting its fine effort. And to it there has now been added a challenge of five women for deaconess and missionary work.

Bishop Webb, of Milwaukee, preaching in St. Clement's Church, Philadelphia, made an eloquent plea for more young men to enter the ministry.

Preaching on the subject of the Ministry,

the Rev. John M. Groton, of the Church of Our Saviour, Jenkintown, addressed these words to his congregation:

"There is every reason to believe that some few fathers and mothers who love the Church hope for a son to enter the ministry. Where that hope is crystallized in prayer, the background is wholly favorable for a straightforward, earnest decision. It may come early, it may come late: the important thing is that it come."

#### DEATH OF MRS. A. J. CASSATT

Mrs. Alexander Johnston Cassatt, widow of the president of the Pennsylvania Railroad, died on Friday, January 9th, at her town house. She was Miss Lois Buchanan, daughter of the late Rev. Edward Y. and Mrs. Buchanan, and a niece of James Buchanan, late President of the United States. She married Mr. Cassatt in 1878.

Some years before her husband's death an altar was erected in Old Christ Church in memory of her father, the Rev. Edward Y. Buchanan, who was for many years rector of the church at Oxford, Pa. Mrs. Cassatt attended St. James' Church in Philadelphia and the Church of the Redeemer in Bryn Mawr.

#### PROHIBITION IN ALASKA

Archdeacon Stuck told a large congregation at the Chapel of the Mediator on Sunday evening January 11th, of his work in the far north, where he has been for fifteen years. "Prohibition is a success there," he said. "I know of one town where every man but one voted for prohibition. The exception was a saloonkeeper. He said afterward if he had known of his lone stand

he would have voted to make the decision unanimous for prohibition.

#### A NEW PARISH

After twenty-one years of existence the Church of the Epiphany will become a parish on January 18th, when a service of institution will be held. The Rev. William Newman Parker is the rector.

#### THE CITY MISSION

"Philadelphia Protestant Episcopal City Mission" reads the sign on an automobile now in use by the chaplains of the City Mission. The car was presented by the Church Club of Philadelphia, Samuel F. Houston, president.

It is not perhaps generally realized that the City Mission is doing an extensive and well coöordinated social service work among the negroes. The department consists of one negro priest, one visitor on the social service staff, and one hospital visitor or Bible woman.

#### NOTES

The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, is in Philadelphia, the guest of Bishop Rhinelander, to hold six conferences for the clergy. The subject will be Preaching and Pastoral Work.

Bishop Rhinelander was the speaker on Monday, January 12th, at the open forum in the Diocesan Church of St. Mary. His subject was The Aim and Method of a Christian Open Forum.

Walter George Smith addressed the monthly dinner of the clergy of the diocese of Pennsylvania, on Monday, January 12th. His subject was Armenia and America.

JAMES M. BENNETT.

## THE CHICAGO NEWS LETTER

The Living Church News Bureau  
Chicago, January 19, 1920

#### TWO ANNIVERSARIES

EBRUARY 24th, St. Matthias' Day, is the twentieth anniversary of the consecration of our Bishop. January 8th was the anniversary of the consecration of Bishop Griswold as the first Bishop of the missionary district of Salina in 1903. On the same date three years ago Bishop Griswold was installed as Suffragan Bishop of this diocese.

#### BOARD OF MISSIONS

The Board of Missions met at the Church Club rooms on January 13th, the Bishop presiding. The treasurer's report, showing an actual cash balance, was so remarkably encouraging that it was decided to have it published in the February issue of the *Diocese*. The results of the Nation-wide Campaign in all the missions undertaking it were splendid, and in making the apportionment for the current year the Board fixed a standard of a salary of \$1,800 a year and a house for a married priest, and \$1,500 a year for an unmarried man. At a special meeting of the Board on January 13th, the budget for 1920 of the Cathedral and City Missions was presented by the treasurer, and discussed and acted upon.

#### DAUGHTERS OF THE KING

The local assembly of the Daughters of the King met at St. Edmund's Church (Rev. J. R. Pickells, priest in charge), on January 22nd. The Rev. George H. Thomas preached at the morning service, the Rev. Charles L. Street and the Rev. David E. Gibson spoke on City Missions, and gained the promise of active support. The local chap-

ters feel that their work and interests have been too parochial and limited, and they are glad to undertake greater things.

#### THE BROTHERHOOD

The local assembly of the Brotherhood of St. Andrew met at the Cathedral on January 14th, more than seventy attending from fifteen parishes and missions. A short service in the Cathedral was conducted by the chaplain, the Rev. C. L. Street. After supper a helpful address was given by Bishop Griswold on the need of singleness of purpose in all Brotherhood work. The Bishop urged a definite programme in all phases of Brotherhood life and conduct, asking first the attendance of each member at the Holy Communion weekly. Two new chapters were reported, a senior chapter at St. Mark's, Glen Ellyn, and a junior chapter at St. Timothy's, Chicago.

#### THE NORTHWEST CLERICUS

The Northwest Clericus, an organization of the priests on the northwest side parishes and missions, met on the Sunday evening after the Epiphany in a joint service of solemn evensong at St. Timothy's Church. The church was filled, and the combined choirs of the northwest side, over one hundred in membership, sang the service. The Rev. Professor Lewis was the preacher. These choirs, which will constitute a choir of over two hundred voices, are planning to sing the Messiah some time next Christmas-tide, probably in Wicker Park Hall. A feature of the devotional side of the work is the plan of special intercessions at one service each month. The special intention at one Eucharist in all of the parishes will be the work of one of the congregations, the several parishes being remembered in turn.

The next joint service will be on the eve of the Ascension, at St. John's, Irving Park.

#### CHURCH OF THE EPIPHANY

The Rev. Louis Crooks rector of the historic Knockbreda Church in Belfast, Ireland preached at St. James' Church in the morning and in the evening at the Church of the Epiphany, Chicago, on January 18th. He is a member of the official delegation from the Irish Churches, and is the only clergyman of the Church in the delegation. The other delegates are distinguished Presbyterians and Methodists. Their mission is to tell of the dangers of the Sinn Fein in Ireland.

The community playground of the Church of the Epiphany was a boon to the children and young people of the neighborhood through the summer and fall. It has now been flooded as a skating ground for all who care to take advantage of it. The neighborhood has expressed pleasure at this activity of the parish and the proof of its interest in community work. A toboggan slide is now being built for the smaller boys.

#### FREE PEWS AT ST. MARK'S, EVANSTON

The annual meeting of St. Mark's parish, Evanston, Rev. Arthur Rogers, D.D., rector, was held in the parish house on January 12th. About two hundred were served with dinner before the reports were presented. The advisability of making St. Mark's a "free" church has been under consideration for some time. At this meeting a motion was made and carried unanimously that the renting of pews and sittings be done away with after February 1st.

#### AUXILIARY NOTES

Bishop Anderson, the special speaker before the Woman's Auxiliary on January 8th, took for his topic an explanation of some changes made at the recent General Convention and the reasons that had led up to them, such as the election of a Presiding Bishop and Council and the fundamental need for just this combination. In closing he urged that every parish and individual make a New Year resolution to map out a programme and then bend every effort to live up to it. The offering was sent to Christ School, Arden, N. C., to help in rebuilding the dormitory recently burned.

#### BISHOP ANDERSON'S VISIT TO ROME

Interesting details regarding his trip through Europe on behalf of the movement for Church unity were given by Bishop Anderson at a meeting on January 14th of the Bixby club of St. Paul's parish, Chicago. Bishop Anderson told how he had been helped by officials, without whose aid it would have been impossible for him to have travelled, and of how several governments treated the members of the party as official guests. The people at many places, especially Belgrade, showed the greatest enthusiasm, he said, largely because they believed that unity of Churches must be established before there could be a league of nations. The Bishop told his hearers that the mission had received a setback at only one place, but that this incident had been the only one to be given any publicity, hence the public had received the impression that little had been accomplished. This incident happened at the Vatican, but Bishop Anderson added that, although the official word had not been encouraging, there had been great cordiality and sympathy shown during the visit to the pontiff. "I left with the impression that there were many in the Vatican who wished that the official statement had been different," said Bishop Anderson. In summing up the general results of the trip the Bishop said that splendid results had been obtained and that the re-

ception given the emissaries had been national in character in many instances.

H. B. GWYN.

#### DEATH OF REV. E. I. GEORGES

THE REV. E. IRENE GEORGES, a colored priest who has done excellent work in charge of St. James' mission, Tampa, Florida, until ill health necessitated his withdrawal, died at Asheville, N. C., on December 12th.

#### DEATH OF MICHIGAN LAYMEN

THE DEATH of Mr. Thomas Hume at his home in Muskegon, on January 1st, deprives the diocese of Western Michigan of one of its most prominent and useful laymen, for many years a member of the Standing Committee and Association, and a close friend of the Bishop. Mr. Hume was a liberal benefactor of his city to which he gave the Old People's Home and other large and useful gifts. This Home he endows in his will to the amount of \$160,000. To the Michigan Humane Society, which has charge of the Children's Home, he gives \$5,000 in cash. The diocese receives a gift of \$20,000, and to his parish church, St. Paul's, Muskegon, he leaves the annual income of \$5,000.

#### DISASTROUS FIRE AT SHREVEPORT

AS THE most successful year in its history drew to a close, St. Mark's, Shreveport, La., had the great misfortune on December 11th to suffer heavy damage by fire. Extensive improvements in the last several years had created indebtedness which was just approaching liquidation. A handsome organ had been erected and a new rectory costing \$12,500 had been built with a total indebtedness of only \$4,500 outstanding. The Budget of 1919 included an accumulated deficit of \$5,000 for current obligations, all of which had been paid during the year, which closed with a cash balance of more than \$1,100.

The gross cost of restoring the church will be approximately \$55,000. Owing to the co-insurance clause operative in Louisiana the net insurance will be less than the amount carried. But if the Nation-wide authorities would at this time challenge the community by a provisional grant of \$15,000, the community itself would raise not less than \$50,000 in excess of insurance; this would put the congregation back on its feet.

The first religious service ever held in Shreveport was conducted by Bishop Polk only eighty years ago. The congregation at present is holding morning and evening prayer in the council chamber of the city hall. The Communion services are held in the miniature morning chapel which fortunately was untouched by the fire. The Sunday school also meets at the city hall. Under the best conditions it will be six months before the congregation can get back into the church, and at least twelve before restoration approaches completion. The friends of the congregation will be glad to know that the fire in no way impeded the interest of the congregation in the general work of the Church. The vestry have officially guaranteed as a minimum its apportionment to the Nation-wide Campaign.

#### INTERCHURCH CONFERENCE AT CORNELL COLLEGE

FROM MONDAY afternoon at one o'clock until Thursday afternoon at 5:00 p. m., February 9th to 12th, the rural ministers

of New York State will be gathered in conference at Cornell College, Ithaca, with headquarters at Barnes Hall, on the Campus. The attention of the conference will be devoted to the problems of the ministers of village and rural churches in the state, most of which have students at Cornell University. The conference is an experiment but has the support of all religious forces organized at the University. Bishop Fiske and Bishop Brent will be among the speakers.

Under the new basis of organization for Christian work at Cornell, several of the religious communions have resident religious workers, the Rev. Cyril B. Harris being the resident pastor of the Church. These religious workers co-operate with the local clergy, with the College of Agriculture, and the Interchurch World Movement, to forward the conference.

#### CONVOCATION POSTPONED

THE TWELFTH CONVOCATION of Utah, scheduled for January 28th and 29th, has been postponed by the Acting Bishop, with the consent of the Council of Advice, until further notice.

#### BEQUESTS

BY THE TERMS of the will of Harriet H. Chew Coxe (daughter-in-law of the late Bishop Coxe), who died December 10th in Geneva, N. Y., Hobart College of that city receives a bequest of \$1,000, the income of which is to be used for the purchase of books on art and archaeology for the Arthur Cleveland Coxe, Jr., alcove in the college library. Arthur Cleveland Coxe, Jr., who was her son, was drowned in Seneca lake during his college days and the body was never recovered.

#### MEMORIALS AND GIFTS

EUCARISTIC CANDLESTICKS were lighted in Zion Church, Rome, N. Y., for the first time, on the Feast of the Epiphany, when the rector dedicated two solid antique brass candlesticks in memory of Marjorie Lewis Williams, for some years a member of the altar society.

ST. JOHN'S CHURCH, McLean, Va. (Rev. G. C. Shears, rector), dedicated a pulpit and Litany desk on Sunday, January 11th. The Litany desk is a memorial: James Frederick Carper—missing in action September 1918—given by his parents. The pulpit is a thankoffering by a lay member of the parish, for the safe return of four nephews from overseas.

GRACE CHURCH, Van Vorst, Jersey City, N. J., was crowded on Sunday morning, January 4th, when Bishop Lines dedicated a bell of the first magnitude in memory of the Rev. George Stephen Bennett, D.D., a former rector; two elaborate and costly sanctuary lamps (one before the high altar, the other before the chapel altar), memorials of the Rev. Pelham St. George Bissell, a former rector; an illuminated star, memorial in the church for James G. Hasking, parish treasurer for many years; and another illuminated star memorial in the chapel for deceased members of St. Agnes' Guild. Several memorials could not be finished in time for this service. Bishop Lines celebrated the Holy Communion and preached. By request, an address on Dr. Bennett's activities outside the parish throughout his long rectorate was made by the Rev. John Keller. Assisting in the service were the Rev. Henry B. Bryan, rector, and the Rev. William H. Weeks.

ON CHRISTMAS DAY at the early choral service of the Holy Communion a brass

## THE LIVING CHURCH

salver of elaborate design in wheat and grapes was dedicated in St. John's Church, East Mauch Chunk, Pa., by the then rector, Archdeacon Durell. In the center is the monogram I. H. S., and around the edge: "Thy prayers and thine alms have come up for a memorial before God." The maltese cross at the top is set with seventeen garnets, which were handed down from the grandmother to Emily Marion Gibbon, in whose memory the salver is given. The inscription is:

"To the Glory of God  
and in Loving Memory of  
EMILY MARION GIBBON.  
Sept. 18, 1902—Nov. 27, 1918.

"Presented by her Parents Samuel Moore and Emma Winkler Gibbon to St. John's Church, East Mauch Chunk, Penn., Christmas 1919."

Mrs. Gibbon also presented to St. John's a fair linen altar cloth trimmed with lace of her own making, ten inches wide. It was used for the first time in the service at which the salver was dedicated.

## ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bp.  
EDWIN WARREN SAPHORÉ, D.D., Suffr. Bp.  
EDWARD THOMAS DEMBY, D.D., Suffr. Bp.

Bishop Winchester Addresses Daughters of the Confederacy—Sewanee's Endowment—In the Black Belt

A RECENT "guest day" of the Gen. T. J. Churchill Chapter, United Daughters of the Confederacy, Little Rock, opened with prayer by Bishop Winchester, was in commemoration of Gen. Robert E. Lee's birthday. Bishop Winchester was the speaker, and told of General Lee as I Knew Him. The address was filled with personal touches and pathos. Bishop Winchester having been a student at what is now Washington and Lee University in the days when General Lee was president of that institution.

ST. JOHN'S PARISH, Camden (Rev. O. M. Verger, rector), has raised its full quota for the million dollar endowment campaign of the University of the South.

THE REV. CHARLES F. BLAISDELL, rector of St. John's, Helena, recently represented the business men of Helena in presenting a gift of \$1,000 in cash to Shorter College, a negro educational institution. Mr. Blaisdell lauded the efforts of the faculty in educating negroes along agricultural lines.

THE REV. DR. D. E. JOHNSON, SR., priest in charge of St. Mary's (colored) Church, Hot Springs, is an associate editor of the *Royal Messenger*, a negro publication issued at Helena and Forrest City, in the black belt of Arkansas. In a recent comment on the organization of a racial commission for the state, Dr. Johnson says: "Arkansas has taken a step in the right direction. And if she goes forward in the same course she will be, as she ought, the pioneer in the solution of America's greatest problem, and more, because she will be the world's example." In another contribution to the same publication, Dr. Johnson says: "The first thing before us is the 'No Illiteracy Campaign' in Arkansas as a part of the National Americanization programme. There is much to do, and 'the day is far spent'. The radical Russians, the I. W. W.'s, and the trouble-making editors will be less influential if all Americans can receive 100 per cent. American instruction."

## BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop.

A Resuscitated Parish

ONE OF THE bright spots in Church life is the revival of St. Barnabas' Church, Reading (Rev. J. H. Dickinson, rector). Not only had the diocesan Board of Mis-

sions been compelled to give assistance to this formerly strong parish, but there were those who counselled sale of both church and chapel. Undoubtedly one of the elements in the resuscitation of the parish is "Everyman's Club". The building adjoining the church is open every evening from seven to ten, and it is swamped with boys, about a hundred of them taking advantage of the hospitality of the parish. Sometimes the late-comers have to be refused admission for lack of accommodations. There are pool tables and other equipment, and enlargement of the building is now being contemplated to make provision for the smaller boys and also for indoor athletics for all, with shower baths and other conveniences. Not only was the parish glad to declare again its independence of the Board of Missions early in the fall, but in the Nation-wide Campaign it pledged \$3,400 for the parish and \$3,100 for the Church's Mission.

lating in cellars and on curbs the strike is unsettled. The ash lifters demand \$5 per day, and the city offers \$4. Now \$4 per day amounts to more than \$1,200 a year. Only a few days ago it was recorded that a clergyman of more than ordinary ability, ministering in a self-supporting parish, had received an advance in salary. And the advance was from \$800 per year to \$1,200. And the ashlifters demand \$1,500. Of course this clergyman also receives a house, but if it is like many rectories it is a liability rather than an asset, involving the expenditure of a disproportionate amount of income for heat, light, and furnishing. The clergyman was forced to obtain a considerable education; and the ash lifter may have, but is not required to show, his college diploma. The clergyman must bear the burdens of many people; and bear up under the burden of their frequent complaints. The ash lifter bears burdens too, but only for an eight-hour day. St. Paul found it honorable to work at his trade of tent making while he preached the Gospel in one city; would it be dishonorable for the clergy to be ash lifters while they preached the Gospel in modern cities? A two months' period of service as ash lifters would lift the income of the \$1,200 clergy up to the \$1,500 which these unskilled laborers demand, and will, quite probably, soon receive.

## CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.

Hartford Archdeaconry—Knights of Washington  
—Berkeley Alumni in New York

THE EPIPHANY meeting of the Hartford archdeaconry was held in St. James' Church, West Hartford, on the 12th inst. The special feature was the rendering by a choir of clergy of Merbecke's Communion service under the direction of the Rev. Charles E. Roberts.

THE KNIGHTS OF WASHINGTON have in preparation, under the editorship of the Rev. Arthur H. Kinney, a tenth anniversary book which will be a concise history of the foundation of the Order and its development, fully illustrated, for the first ten years.

MUCH INTEREST is being felt over the forthcoming annual reunion of the alumni of the Berkeley Divinity School in New York on the 22nd. Its results may bear an extremely important part in the future history of an institution which has had so notable an influence.

## FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop  
Improvements at Stevens Point

THE CHURCH OF THE INTERCESSION, Stevens Point, has just closed one of its best years. Current bills have been paid, a new organ blower and electrical equipment installed, and repairs and improvements made to the rectory. In addition, \$700 has been paid on the mortgage and \$200 more will be paid immediately by the parish guild. This guild has started a new organ fund with \$100, to which St. Agnes' Guild has added \$50.

## GEORGIA

F. F. REESE, D.D., Bishop

Organized Publicity—The Church at Waycross

PUBLICITY for the diocese is to be handled by a duly authorized department opened by Bishop Reese, as one of the results of the Nation-wide Campaign. The publicity agent who served during the Campaign has been

THE ASH LIFTERS of Syracuse are on strike and after a week with ashes accumu-

appointed director by the Bishop, and some of the clergy have appointed parochial agents who report news to headquarters in Savannah, whence it will be sent out to the Church papers, and to the secular papers in the diocese.

BISHOP REESE entertained the members of the Savannah alumni of the University of Virginia at his home on January 15th. A business meeting was held before a hot supper. There are twenty-three members in Savannah.

BEGINNING on the evening of the Second Sunday after the Epiphany, Grace Church, Waycross, inaugurated a question box. Questions pertaining to Christ and His Church will be answered by the rector, the Rev. R. N. MacCallum. A general plan of work has been adopted for the coming year by the standing committees of the Episcopal Men's Club of Waycross held last week at the home of the president, Mr. O. T. Waring. In addition, each standing committee was enlarged.

A BIBLE CLASS for women was started last week in St. Paul's Church, Savannah, with twelve members, in charge of Miss Ethel Deerr, niece of Bishop Osborne.

IN THE colored parishes of St. Ignatius' and St. Perpetua's Chapels, St. Simon's Island, each member has pledged to do his part in the Nation-wide Campaign. The rector, the Rev. G. R. Jackson, takes an active part in civic affairs, and on the first of January delivered an address at the inauguration celebration at Frederica.

St. THOMAS' CHURCH, Thomasville (Rev. W. H. Higgins, rector), has been thoroughly aroused in the Nation-wide Campaign. A new feature of social service work just started in this parish is assisting the county worker by supplying new and old clothes, and by giving personal service.

THE RECTOR of the Church of the Atonement, Augusta, the Rev. F. W. B. Dorsett, writes: "Through the Nation-wide Campaign, Church life has quickened beyond our most sanguine expectation."

PLANS ARE being made by St. Augustine's Church, Savannah (Rev. J. H. Brown, rector), to install a pipe organ before the visitation of the Bishop on February 29th.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Archdeaconry—Service for Policemen—Parish Anniversary

THE ARCHDEACONY OF BROOKLYN held its annual meeting at the Diocesan House on the Epiphany. Officers were elected and Archdeacon Webb nominated to the Bishop for reappointment. The treasurer's report showed all but seven of the churches had paid their quota for 1919, the total quota for the diocese being overpaid. All missionaries have had their salaries raised.

A MASS MEETING of citizens held in the Church of the Redeemer, Brooklyn (Rev. T. J. Lacey, Ph.D., rector), with Bishop Darlington presiding, adopted a resolution favoring the claims of Greece to Thrace as embodied in the petition of the Greek population of Thrace. A report of the meeting was sent to President Wilson and by him referred to the Secretary of State.

THE ANNUAL service for the policemen of the borough of Brooklyn was held recently in St. Luke's Church. The police band and the police glee club assisted. The Rev. Wm. G. Ivie, chaplain of the police department, preached. The Rev. Dr. Swentzel, rector

of St. Luke's, read the service, assisted by Chaplain Ivie. Between six and seven hundred men on the department attended in uniform.

THE CHURCH of the Annunciation, Glendale (Rev. William P. S. Lander in charge), celebrated the twenty-fifth anniversary of its first service on the Feast of the Epiphany. The Very Rev. Oscar F. R. Treder, D.D., preached at the late Eucharist. At evensong, the Ven. Canon Roy F. Duffield was the special preacher. The work of the church has grown rapidly at Glendale. Priest and people are working hard for the time when the mission will become a parish.

#### LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

The Bishop Convalescent—Bishop Roots Visits the Diocese—Clericus—Convocation

BISHOP JOHNSON is steadily improving in health, though it is still uncertain whether he will be able to preside at the diocesan convention late this month.

THE FIRST foreign missionary bishop to visit the diocese in some time is the Bishop of Hankow, who preached in All Saints', Pasadena, the morning of January 11th, and in Trinity Church, Santa Barbara, in the evening.

THE LOS ANGELES CLERICUS on January 12th listened to an enlightening symposium on Christian Unity. The Rev. E. A. Healey, D.D., Dean of the theological department of the University of Southern California, represented the Methodist Church. The Rev. Hugh K. Walker, D.D., pastor of the First Presbyterian Church of Los Angeles, and the Rev. Carl Patton, D.D., pastor of the First Congregational Church of Los Angeles, spoke on behalf of their respective denominations. The Rev. Robert B. Gooden, headmaster of Harvard School, closed with a presentation of the Anglican approach to the subject. About thirty of our clergy were present.

THE CONVOCATION of Los Angeles held its first meeting of the year at St. Paul's Pro-Cathedral on January 7th. The day opened with the Holy Eucharist. Rural Dean Arnold G. H. Bode celebrant. The first speaker was Judge H. N. Wells, a Los Angeles Churchman serving as chairman for Southern California of the Near East Relief. The Rev. George Davidson, D.D., spoke on the Carry On Programme of the Nation-wide Campaign. The afternoon session was addressed by the Rev. Leslie E. Learned, D.D., on the Diocesan Executive Committee, and Mr. Anthony Pratt, secretary of the Municipal League of Los Angeles, on Los Angeles Jail Conditions. About 150 clerical and lay delegates attended.

#### LOUISIANA

DAVIS SESSEMS, D.D., Bishop

Rebuilt Church at Lake Charles

THE CHURCH OF THE GOOD SHEPHERD, Lake Charles (Rev. C. B. K. Weed, rector), is now in its rebuilt church, which was partially destroyed by the hurricane of August 6, 1918, and has been restored with the addition of a guild room and organ chamber at a cost of \$22,000. The pipe organ has been rebuilt as a memorial to the late senior warden, Captain George Lock, by his daughter, Mrs. M. P. Paret, daughter-in-law of the late Bishop Paret. The altar and chancel furnishings, all memorials, have been restored by the donors of their families. During the fourteen months' interval following the hurricane, services were held in the Jewish synagogue.

#### MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Church School Institute—Growth in the Schools—Clericus

A SUCCESSFUL Church school institute was held at St. Clement's Church, St. Paul, on January 15th. Conferences were held for primary workers under the direction of Miss Nettie Waite of St. Paul's, Minneapolis; for superintendents under the direction of the Rev. A. E. Knickerbocker and the Rev. E. M. Schmuck; and another for the workers in the main school, led by Deaconess Davies and Miss Bessie Healey. The plan of holding these sectional conferences was voted a splendid success and will undoubtedly be followed another year. The president and executive committee were asked to bring the work of the schools into closer touch with the General Board of Religious Education, and to provide teacher training classes in the large centers. Miss Elizabeth Yardley, the diocesan executive Church school secretary presented her outline for the year, which was endorsed by the meeting, and Miss Yardley also illustrated by means of charts the plan of the Church School Service League. The gathering, the largest in the history of the association, was welcomed by the rector of the parish, the Rev. Charles E. Tuke, and the inspirational address was given by Bishop McElwain. The following were elected officers: Mr. W. T. White, president; the Rev. Charles E. Tuke, first vice-president; Miss Nellie Freeman, second vice-president; Miss K. Yardley, secretary; the Rev. C. E. Haupt, treasurer.

THE SCHOOLS in this diocese continue to show steady progress. St. Paul's, Minneapolis, reports the largest average attendance in years and splendid progress in the lessons. The school pays a large part of the salary of the superintendent of religious education in the parish and is taking keen interest in the work of the parish both as to its local and missionary activities.

GRACE CHURCH, a mission being revived under the direction of the rector of St. Paul's, the Rev. G. G. Bennett, now reports a Sunday school of nearly one hundred and a splendid afternoon congregation. One of the most phenomenal increases is that of St. Mark's, Minneapolis. The last report shows that its enrollment is now almost 350 and that of the mission school, Wells Memorial, 100.

A UNIQUE MEETING of the Twin City Clerics was held at St. Paul's Church, Minneapolis, on January 13th. Nearly all the clergy, accompanied by the chairmen of their parish campaign committees, were the guests of the rector and people of St. Paul's. After dinner reports were made and a number of splendid suggestions offered for keeping the spirit of the Campaign alive. An invitation extended by the rector of St. John's Church, St. Paul, to hold a similar gathering in that parish next fall was accepted and the suggestion that a diocesan executive council, similar to the Council of the whole Church, be made a part of the diocesan machinery was received with enthusiasm.

#### MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

Debt Cleared Away by Christmas Offering

THE CHURCH OF THE INCARNATION, Great Falls (Rev. Christoph Keller, rector), by its Christmas offering of \$3,500 cleared away the debt on its building. On the Sunday after Christmas a pair of massive Eucharistic candlesticks was presented by

a member. A parish house will be erected in the near future to meet the needs of the field.

#### NORTHERN INDIANA JOHN HAZEN WHITE, D.D., Bp.

##### Woman's Auxiliary

**THE WOMAN'S AUXILIARY** of the diocese met in Trinity Church, Fort Wayne, at four o'clock on the 13th, when a "quiet hour" was conducted by the Rev. L. C. Lewis. In the evening a good congregation listened to a splendid sermon by the Rev. Charles C. Rollit, D.D., traveling secretary of the Sixth Province. After the service an informal reception was held at the rectory, where all enjoyed the privilege of meeting our guests.

The corporate Communion was celebrated on Wednesday morning, the rector acting as celebrant in the absence of the Bishop.

The business sessions began with the Archdeacon's address of welcome. All reports showed a healthy increase both in work and interest. Dr. Rollit then gave a talk on the place of the Church in Americanization. Noonday prayers were offered and after a short account of the work of the social service commission of the diocese by Mrs. J. P. Wasom of Delphi the meeting adjourned for luncheon. On resuming, Mrs. R. B. Gregory of Chicago gave an account of mission work in China and Japan as seen by herself on a recent trip, followed by a talk on the Girls' Friendly Work in America.

A petition was adopted asking the council of the diocese about to meet in South Bend to change the name of the organization to "The Woman's Auxiliary to the Executive Committee," to correspond to action taken at Detroit; and to authorize the formation of diocesan branches of the Girls' Friendly Society and the Church Periodical Club, and of the Church League of Service when the former shall have been accomplished.

#### OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.

##### Organization and Advance

THREE ARCHDEACONRIES have been formed, so that small places and scattered communicants can be ministered to more effectively. We are also supplying vacancies, and concentrating at other important and promising places where heretofore such places too often have had but half the ministration necessary.

SHORTLY BISHOP THURSTON is to take up his residence in Oklahoma City as the more logical center for his enlarged work. He has laid large and statesmanlike plans, and all he needs now is adequate backing. In this the Church must not falter or loiter for Oklahoma is making history rapidly.

#### RHODE ISLAND

JAMES DE WOLF PERRY, JR., D.D., Bp.

Church Periodical Club—Woman's Auxiliary—Supper to Service Men—Continuance of Nation-wide Campaign

THE DIOCESAN BRANCH of the Church Periodical Club, for a few months more or less dormant because of the lack of quarters, has recently been made happy by the presentation of a check to pay the rent of a room in the center of Providence, and another check to pay for the cleaning of the room and the moving of necessary furniture into it.

AT THE annual meeting of the diocesan Auxiliary to be held at St. Stephen's

## THE LIVING CHURCH

Church, Providence, January 29th, Bishop Perry, as the member from the New England Province of the Executive Council, is to make an enlightening address on the new relations of Women's organizations to the Church Council.

ON THE evening of the Epiphany a supper was given to the returned service men of the Church of the Epiphany, Providence, in the parish house by the vestry; and afterward there was a special service at which a bronze tablet as a memorial to all the men was unveiled with appropriate ceremony. The tablet was designed by a brother of one of the four men who earned the gold star.

**THE REV. FRANK DAMROSCH**, one of the committee on the New Hymnal, has been doing good work at meetings of the Clerical Club in training the clergy in the use of a plainsong Communion service. He has also spoken at several churches on the music of the New Hymnal.

**THE DIOCESAN COMMITTEE** of the Nationwide Campaign is still alert. Plans are under way to carry the Campaign on further by organization of information men to tell the people in detail about the several diocesan institutions, about rural missionary work and religious education, and explain the new method of financing the Church's Mission, and also to speak of the extensive work of the Church in the domestic and foreign fields. The executive secretary has already gotten between thirty and forty persons into training. By the beginning of Lent, if not before, they will be ready to make simple addresses singly or in series in the several parishes.

#### SOUTH CAROLINA WM. A. GUERRY, D.D., Bishop

##### Colored Missions

MISSION SCHOOLS among the colored people in the diocese reach nearly two thousand children with telling effect. Communities, writes Archdeacon Baskerville, are being transformed by their influence. But these schools labor under heavy burdens, not having sufficient funds on hand even to meet their salary list, for which the Bishop is frequently obliged to appeal to friends of this work. Salaries for the industrial teachers and maintenance of industrial training call for \$10,000 annually, and the Bishop hopes that added gifts may make possible the development of a diocesan industrial and vocational school.

#### SOUTH DAKOTA HUGH L. BURLESON, D.D., Miss. Bp.

##### Fire Damages Church

THE BEAUTIFUL rectory of St. Paul's Church, Brookings, was badly injured by a fire which ruined the entire first floor. The house was designed by Ralph Adams Cram and is an example of his best work, every interior detail having been designed by him. The loss of \$4,000, partially covered by insurance, is a severe burden to the small parish.

#### SOUTHERN OHIO BOYD VINCENT, D.D., Bishop THEODORE IRVING REESE, D.D., Bp. Coadj.

##### Bishop Vincent Undergoes Operations

BISHOP VINCENT entered Christ Hospital, Cincinnati, on January 14th and two days later passed through an operation which

was declared successful. He will undergo a second operation in two weeks' time. So far the progress of his case seems most favorable. The prayers of the whole diocese were offered in his behalf on Sunday, January 17th, every congregation using a prayer authorized by the Bishop Coadjutor, who has arranged to take all the Bishop's visitation appointments for the next two months.

#### TEXAS

GEO. H. KINSOLVING, D.D., Bishop  
CLINTON S. QUIN, Bp. Coadj.

##### The Approaching Convention

SEVEN THOUSAND Churchmen have been invited by letter to the seventy-first annual council of the diocese in Trinity Church here, from January 23rd to 27th. At least two thousand will be present, according to Bishop Quin, who is planning the largest diocesan convention in the history of the Church. Free hospitality is offered every visitor. Saturday, January 24th, will be given over entirely to the young people, with such features as a mediaeval mystery play, *The Great Trail*, and a *thé dansant* at the Hotel Galvez. Visiting speakers include James Moore Hickson, Bishop Johnson of Colorado, the Rev. Paul Micou, Miss Grace Lindley, the Rev. George Davenport, and Paul J. Brindel.

#### VIRGINIA

WILLIAM CABELL BROWN, D.D., Bishop

Mr. Hickson—Richmond Clericus—Site Secured for St. Mark's, Richmond

AN EVENT of greatest interest in Richmond was the visit of Mr. James Moore Hickson from January 14th to 16th. Meetings were held at St. Paul's Church on the 14th and at Holy Trinity Church on the 15th, buildings being crowded to capacity by those who came seeking spiritual or physical blessing. Mr. Hickson met the clergy of the city in an informal meeting on the evening of the 14th, and his spare time was taken up with visits to institutions and to as many as possible of the sick people unable to go to the meetings. Sick people and the blind, the halt, and the lame came from many places in this and adjoining states, some coming even from Texas and Florida.

ON JANUARY 5th, the Richmond Clericus elected the Rev. W. E. Cox as president, and the Rev. Elmer C. Pedrick, assistant minister at St. Paul's Church, Richmond, as secretary for the ensuing year.

ST. MARK'S CHURCH, Richmond (Rev. William D. Smith, D.D., rector), which recently moved from down-town to a temporary location at the Robert E. Lee Public School, has purchased a lot of 150 foot frontage at Kensington and Belmont avenues, in the west end. It is planned to start work upon erection of the parish house during the coming spring or summer.

ST. JOHN'S CHURCH, McLean (Rev. G. C. Shears, rector), has added this year electric lights in church and rectory, and a new water system driven by electricity. A concrete walk connecting the rectory with the street has also been made. Epiphany, Cherrydale, also under Mr. Shear's administration, has likewise made some permanent improvements. The Church building has been raised more than three feet and a concrete basement now completed will be fitted up with all modern appliances for guild suppers and entertainments. A new vestibule adds much to the appearance of the building.

WESTERN MICHIGAN  
JOHN N. McCORMICK, D.D., Bishop  
Grand Rapids Parish Out of Debt

AT THE parish meeting the first week in January, the treasurer of Grace Church, Grand Rapids, declared that the debt which has hampered the parish for so many years has been entirely lifted, and the parish faced the world with more nearly paid up pledges than at any time before. This is particularly gratifying in face of the fact that the expenses of the past year and the budget for 1920 are the greatest in the history of the parish, which hopes to meet in full its quota for the Nation-wide Campaign. During 1919 the church was entirely re-decorated inside, to harmonize with the memorials given, and now in process of being placed. The stone and marble altar is the gift of Mrs. Jacob Kleinhans, in memory of her husband, beloved senior warden for many years. Dr. M. E. Roberts and Mrs. Nellie R. Boer have presented windows, which are being made by Heaton, Butler & Bayne of London, England—the first in memory of Mrs. Roberts, and the second in memory of Lawrence Fuller Boer. Two chandelier lights are the gift of Mr. Eugene Barkey Jones in the name of his two little daughters, Harriet and Katherine, members of the Church school.

WESTERN NEW YORK  
CHARLES HENRY BRENT, D.D., Bishop  
Girls' Friendly Society

THE ANNUAL union service of the Girls' Friendly Society in Buffalo was held at St. Paul's Church on January 13th. Fourteen parishes were represented by some three hundred girls, with many rectors in the chancel. Bishop Brent addressed the gathering.

## Educational

ST. STEPHEN'S COLLEGE received on January 10th a list of the revised requirements of the education department of New York, which exercises rigid control of all collegiate institutions. Unless a college lives up to these requirements it can not call itself a college in New York. The new requirements represent a considerable advance in strictness, so the colleges are all given until July first next to comply with them. But with much satisfaction the authorities of the college found that St. Stephen's already met the new and stricter regulations.

Plans for the new gymnasium, to cost \$40,000 when completed, are now being drawn to include a gymnasium floor forty feet by eighty, locker rooms for 250 men, pool and billiard rooms and bowling alleys, and full facilities for dramatic entertainments and moving pictures. The building will be erected during the approaching spring and summer.

## The Magazines

"NOT THROUGH Eastern Windows Only" is the cleverly-chosen title of an interesting article in the *Nineteenth Century* for November, in which Mrs. W. Hinkley pleads for more recognition and more tolerance from the Church for what she terms the "Higher Spiritualism". Much of what she says must be quite unacceptable to any orthodox Churchman, but she has facts to relate which are of real importance and

worthy to be weighed by all who care for the truth, even though their interpretation of these facts may differ from hers. And her plea for the truth is a plea that no Christian can disregard: "Why should ministers of Christ, that incomparable teacher of unconventional and unwelcome doctrine—one of whose profoundest sayings was 'The truth shall make you free'—why should His ministers fear to follow truth? Why, in His interests whose life was an example of the most flawless honesty, the supremest fearlessness, should His accredited representatives misrepresent facts for what they feel to be the good of souls? Why not, as He did, trust Truth, sure that it cannot in the nature of things betray them, or be discrediting to the author of the universe?" It is a plea which needs to be urged widely in these days, when many of us have so completely lost faith in the power of the truth to emerge triumphant that we would do away with debate and free discussion. E. G. A. Holmes, that inspired educationist whose little book, *What Is and What Might Be*, is indispensable for all those who have to train the young, writes in this same issue on Religion as the Basis of Social Reconstruction. "The cult of the transcendent God," he says, "involving, as it does profound distrust of human nature, is the evil genius of education. Let us now base education on the cult of the immanent God, and on the inexhaustible trust in human nature which is at the heart of that cult." Angling for the Soldier's Vote is the title of another article which reminds us that human nature everywhere is much akin and that politicians in England are not so different from those in America. What the soldier wants is declared to be a settled life, comparatively free from anxieties and less troubled than in old times by irregularity of employment and inadequacy of wage. An interesting sidelight on the British railway strike is provided by Lord Montagu of Beaulieu, who recounts his experiences as volunteer engine-driver on trains running between Bournemouth and London. The sanity and generosity of his opinions make his article particularly pleasant reading. His view is that the railwaymen had just grievances, but that they acted unfairly toward the nation in calling a strike at such short notice. He laughs at the idea that there is among them any considerable body of "anarchists" or "bolsheviks". On the contrary he begs his readers to remember that the struggles of this present time are not the struggles of death and disease but the convulsions of new life and conditions. Trade-unionism and collective action are necessary in our modern complicated industrial life, but, he continues, to the unions. "Do not try the policy of a lightning strike and don't use unions for wild theoretical and political purposes. Public opinion in the long run is the master of the situation, and will win." Further contributions include a study of the psychology of Italians and Jugo-Slavs, as irreconcilable as the Ulsterman and Southern Irishman. Mr. Grahame Richards, urging diplomatic intervention in Mexico, bases his arguments frankly on trade profits and nothing else. "Hundreds of millions sterling both immediately and in prospect are at stake. Can we afford to sacrifice those hundreds of millions for the mere pleasure of continued indecision?" It reads strangely to those of us who had believed that our young men fought and died in order to establish a reign of idealism and freedom. More revelations as to the secret history of the war are contained in Mr. Sefton Delmar's account of conversations with various German generals, and in an extraordinarily illuminating array of excerpts from that German Quixote, Dr. G. F. Nicolai.

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## MOBILIZATION DAY AND AFTER

(Continued from page 399)

port sevenfold; Church extension, fourfold. Church of the Good Shepherd, Pawtucket, 100 new workers, doubled support for parish purposes, and nearly reaches its quota for Church extension. St. George's Church, Central Falls, increased pledges for local support, \$6,000; for Church extension over \$2,000. St. John's Church, Ashton, has fifty-eight new workers and more than doubled its support for general work. St. Mary's Church, East Providence, offers two people for the general work of the Church in addition to 128 new workers for various forms of personal service; ninety-seven new pledges for parish support and 105 for Church extension, a threefold gain for the latter. St. Peter's Church, Manton, more than doubled its pledges for parish support and nearly quadrupled that for general work; fifteen men and thirteen women enrolled as new workers and twenty-five new children entered the Sunday school. St. John's Church Providence, increases by \$5,000 its gift for parish work and more than doubled its gift for Church extensions over last year.

SOUTH CAROLINA.—Cash pledges from 105 churches for 1920 amount to \$151,182.94. Twenty-four churches have not yet reported; others, incomplete returns. The balance of \$9,352.06 on the quota is confidently expected. Service cards of the diocese up to the present show the following offerings of whole time service: St. Bartholomew's, Hartsville, one young woman for social service; Trinity, Columbia, three for the same purpose; St. John's, Winneboro, one; Trinity Chapel, Columbia, one for general missionary work. Holy Communion, Charleston, one young man for the ministry or for trained lay work. St. Luke's, Charleston, one woman as executive secretary; one deaconess, now in California, offers for mission work. Epiphany, Spartanburg, a colored mission, offers one young man for the ministry.

SOUTHERN FLORIDA.—Thirty-five parishes and missions have raised 88½% of their quota, \$18,607.25 being pledged. These same parishes and missions pledged \$59,739.82 for local support. Twenty-one churches report oversubscriptions for general work. Three parishes and fifty missions have not as yet reported, but if they maintain their proportion Southern Florida will pledge \$26,000. St. James' Church, Tampa, a colored parish having a quota of \$960, pledged \$1,011.20 for the parish, and \$593.60 for general work.

TENNESSEE.—Calvary Church, Memphis, oversubscribed its three year quota of \$23,100. The apportionment for general missions has heretofore been \$1,200 per year. Parish pledges were increased from \$12,794 to \$19,000. A men's club with 100 members has been organized as a result of the Campaign.

VIRGINIA.—Epiphany Church, Cherryville, has attained to its quota.

WESTERN MICHIGAN.—St. Thomas' Church, Battle Creek, \$3,000 for the Nation-wide Campaign, an increase of 750%; local support increased by \$4,000. Trinity Church, Marshall, \$3,800 for general purposes, an increase of 300%; local support increased 50%, number of subscribers 24%. St. John's Church, Ionia, reports 100% increase in gifts for general work. Holy Trinity, Manistee, reports pledges four times in excess of any previous giving for outside objects. Trinity Church, Niles, pledged about 50% of its quota and expects to take care of the balance. The Campaign Committee is perpetuated in a Men's club and a chapter of

## THE LIVING CHURCH

the Brotherhood is asked for by eighteen signers of service cards. St. Paul's Church, St. Joseph, goes beyond any previous pledges to outside objects and has promise of further increase. It is thought that several of the stronger parishes have over-reached their quota but most of the organizations of the diocese are small and several without clergy or other leaders; but there is no doubt of the awakening to new life and hope through the Campaign.

## REARING THE AMERICAN CHILD

PRECISE ESTIMATES of the cost of rearing the American child are made in the first section of a volume entitled *Standards of Child Welfare: A Report of the Children's Bureau Conferences*, now in process of publication by the Children's Bureau of the United States Department of Labor.

Various authorities reported the results of their inquiries in this field. Miss Florence Nesbitt, institute instructor in dietetics for the American Red Cross, stated that in cities such as Chicago and Cleveland "it costs approximately \$1,500 a year to buy the essentials for maintaining the average family of five—father, mother, and three children—at what we might consider a normal standard." Miss Nesbitt indicated the conclusion that only a minority of those comprehended by her investigation have as much as this minimum income.

Professor William F. Ogburn presented the results of his investigations made for the National War Labor Board and for the U. S. Bureau of Labor Statistics. Professor Ogburn reckoned that in rearing a child from birth to sixteen years of age \$1,325 is added to the family budget. Both he and Commissioner Royal Meeker of the Bureau of Labor Statistics concluded, however, from the budgets they studied, that in order to rear children the average working man and his wife must economize seriously. Commissioner Meeker said: "With the increase of the family every item of expenditure, except food, declines not simply in percentage but in absolute amounts. This means, of course, that comforts and even necessities must be sacrificed to meet the most pressing need—the need for food."

Dean S. P. Breckinridge of the University

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of Chicago described the national consequences due to incomes insufficient to purchase the minimum essentials of family life. She emphasized the increase in the infant death rate generally found as the income of the father goes down. Dean Breckinridge reported the conclusion that wage levels have not increased commensurately with the rise in prices. She recommended the fixing of an economic level below which, for the sake of the national well-being, no family be allowed to sink.

The raising of the age at which American children are permitted to enter industry and a more stringent control of the conditions upon which young people are allowed to assume the industrial obligations of maturity are urged in the second section of the volume.

The prohibition of all employment of children under sixteen, except during vacation periods; the establishment of higher age limits in certain occupations; the prohibition of all juvenile employment in dangerous trades; the establishment of physical and educational tests; protection of the health and normal living of children; and the handling of the entire problem of juvenile labor with greater consideration for the national welfare are proposed.

Copies of this volume may be obtained through the Children's Bureau, U. S. Department of Labor, Washington, D. C.

#### MALNUTRITION AND HIGH LIVING COSTS

THE NEED for surveys to reveal exactly what a child ought to have to be properly reared and what his chances are for getting it under present conditions is one of the topics emphasized in the annual report of the Chief of the Children's Bureau of the United States Department of Labor, just from the press. "Considering the possibility that the high cost of living may endanger the health of the growing child if economies are made in the food, clothing, and other commodities used by him, intensive and general surveys should be made at this time to ascertain the irreducible minimum requirements of a growing child, and how their attainment is being affected by high prices."

Special investigations made by the Children's Bureau in three American cities show how babies have suffered as a result of the advance in the price of milk. In Baltimore, of 728 children between two and seven years of age, only 29 per cent. are now having fresh milk to drink as against 60 per cent. a year ago; in Washington, half of those between two and seven years visited by the public health nurses were receiving no fresh milk to drink; and in New Orleans conditions were even worse. Dr. William R. P. Emerson states that about one-third of all American babies and school children are malnourished and that from 20 to 40 per cent. of those graduating from elementary schools are physically unfit.

While national attention has been drawn to the food needs of the child little attention has been given to the other factors, such as housing, clothing, and recreation, which affect his development. Studies of the type recommended by the Chief of the Children's Bureau would seek to determine all a child's needs. They would be based upon actual living conditions in various types of communities; and would accordingly have a practical and not merely a theoretical value.

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